

PLAN OF THE WORK

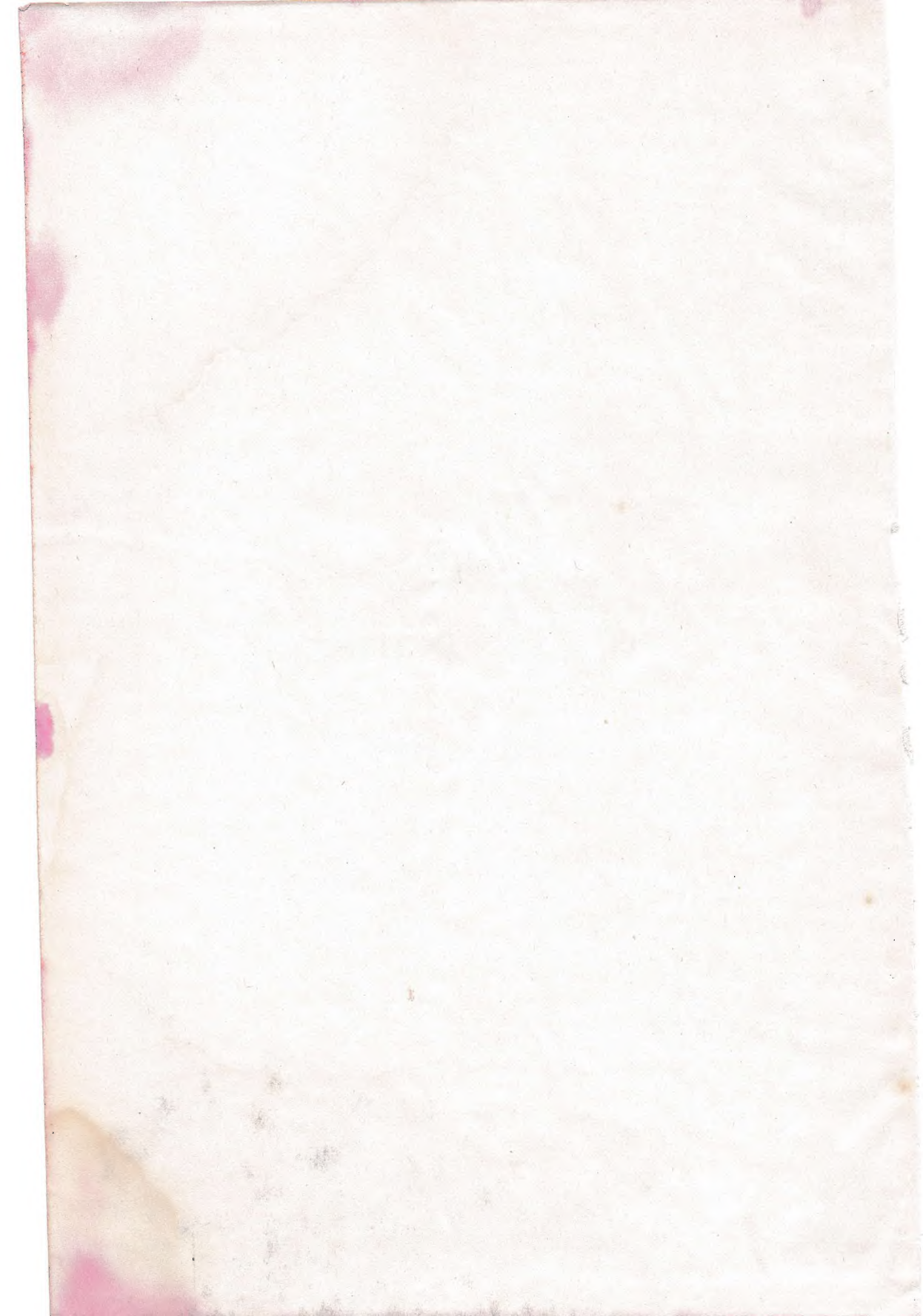
The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia] BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPEN- DENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia)</p>
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VOLUME ONE



PEOPLES OF ALL NATIONS

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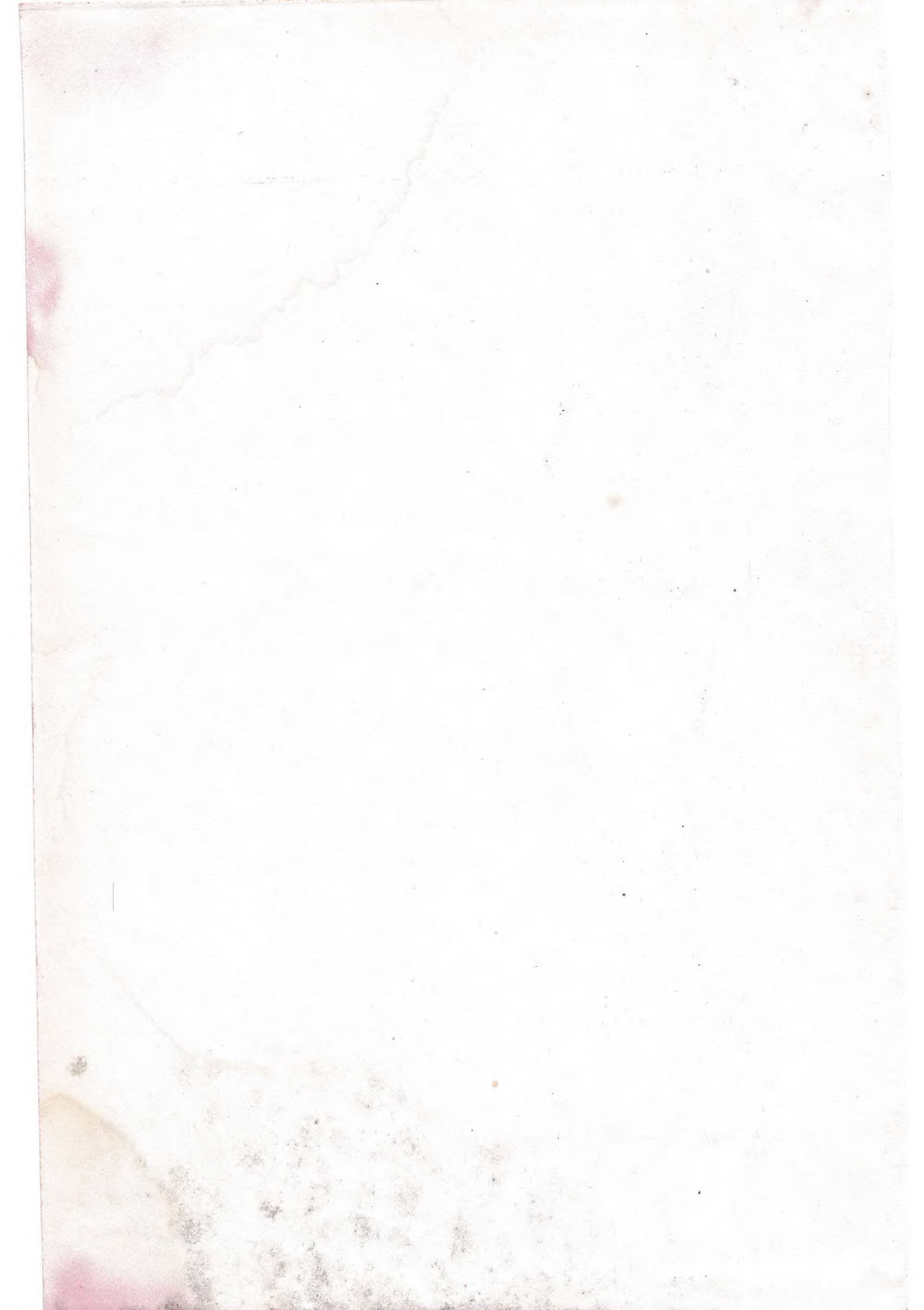






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AFRICA

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PEOPLES OF ALL NATIONS

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Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

IT was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

THAT every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make PEOPLES OF ALL NATIONS the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

WHILE great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

PHOTOGRAPHERS in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of PEOPLES OF ALL NATIONS. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

THE FLEETWAY HOUSE,
LONDON, E.C.4



A GALLERY OF CONTRIBUTORS

MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of

PEOPLES OF ALL NATIONS



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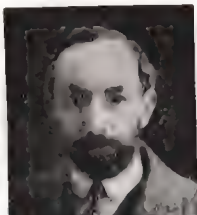
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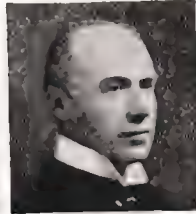
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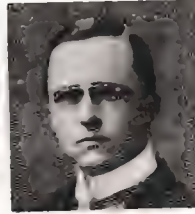
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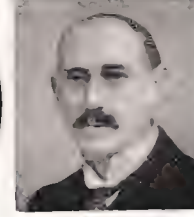
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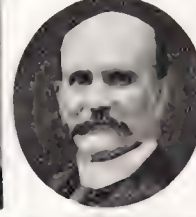
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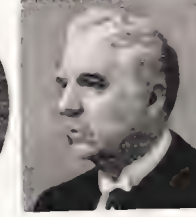
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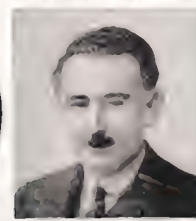
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PLAN OF THE WORK

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia]) BOLIVIA BRAZIL BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia) DAHOMY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo) ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA FINLAND FIUME FORMOSA FRANCE See also Algeria FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis) II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is. III. IN ASIA French India French Indo-China See also Annam Cambodia IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA HAITI HAWAII HEJAZ HONDURAS HUNGARY ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession JAPAN See also Formosa Korea KHIVA KOREA Kurdistan (See Armenia & Persia) LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY OMAN PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia</p>
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THE DAWN OF NATIONAL LIFE

*An Outline of Racial Origins: How Man Emerged
from the Horde at the Call of the Tribal Spirit*

By **SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.**

Author of "The Antiquity of Man," "Nationality and Race," etc

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries

and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile

became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.

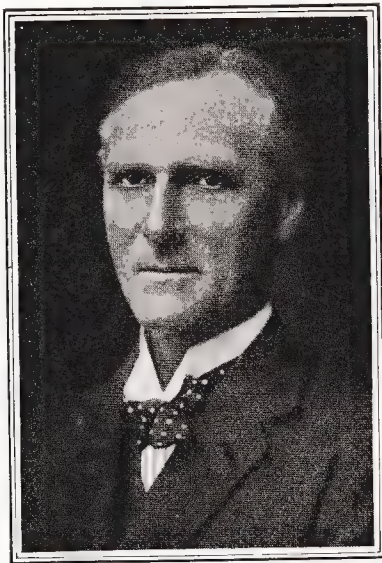
To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners

The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a evolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event—the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before

Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



Arthur Keith

Photo, Russell

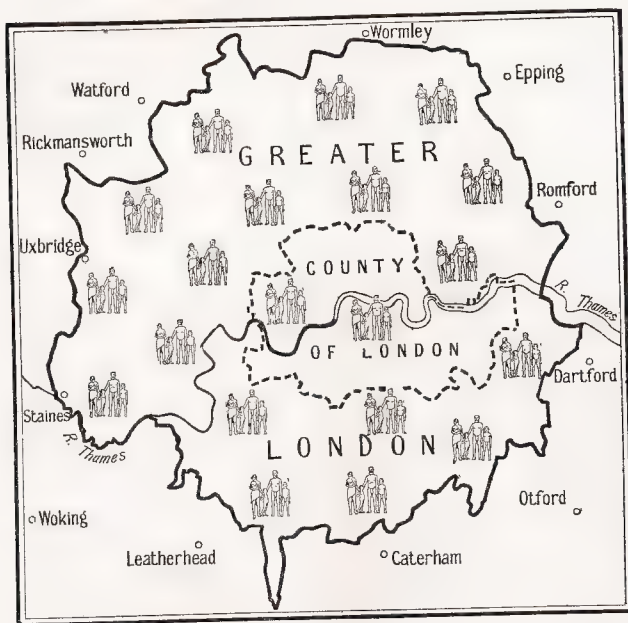
over a million of years or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of

early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain Cook arrived there, it was the most

secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be



WHEN ONLY 100 PERSONS COULD LIVE IN LONDON
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and national problems, the first and long natural phase of man's history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of

termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related indi-

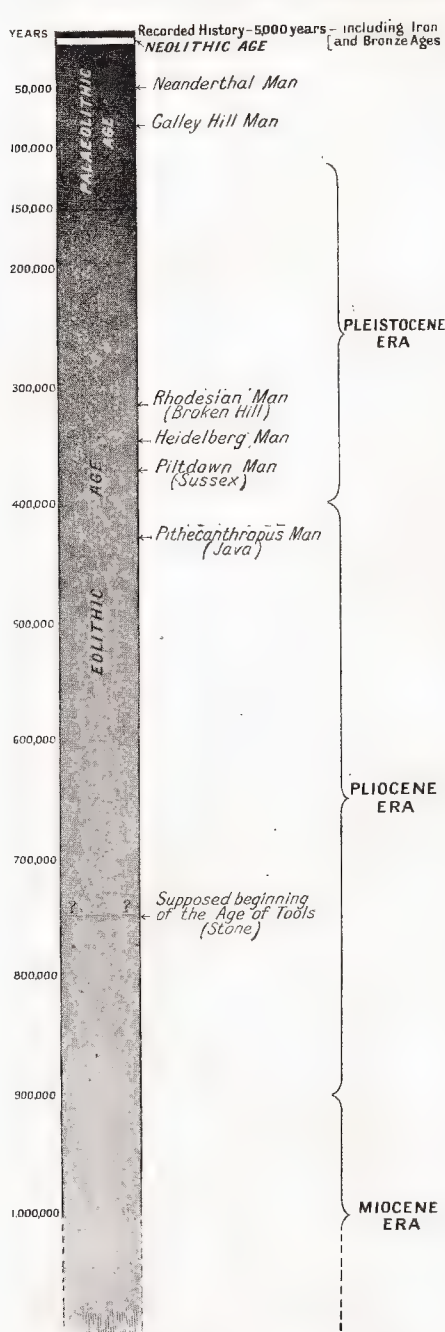
viduals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare: organized



THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD.
The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe laid down a new knowledge which "has clothed large parts of the earth with a dense carpet of humanity." The Nigger native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the primitive discovery.

Photo J. R. B. B. B.



AGE OF MAN ON THE EARTH

This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

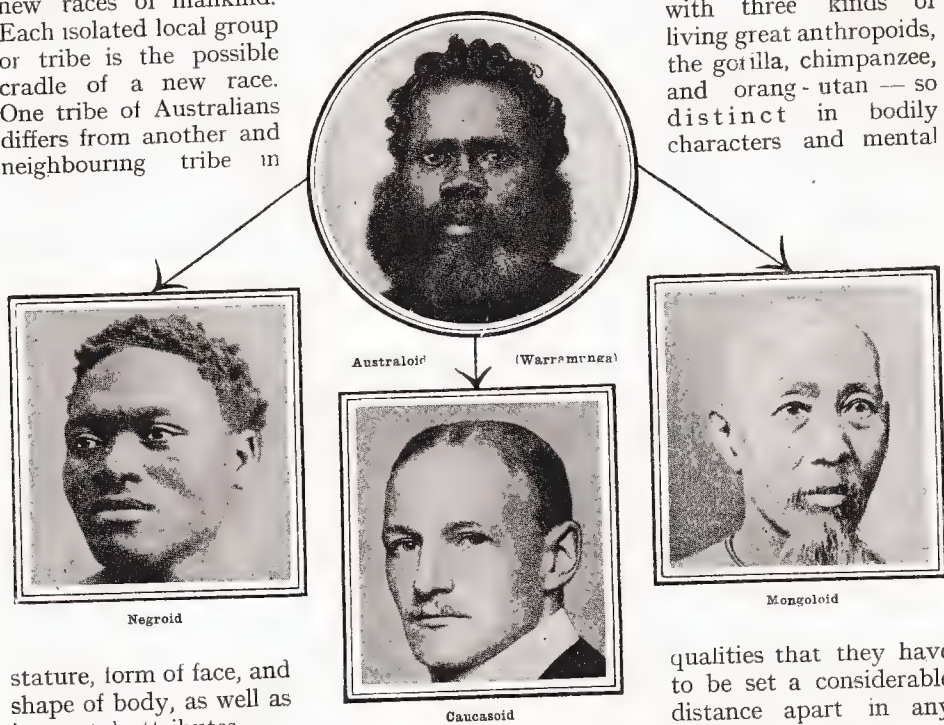
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with a "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in

mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years

we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan—so distinct in bodily characters and mental



stature, form of face, and shape of body, as well as in mental attributes.

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

OUR ANCESTRAL BLACK

The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The

difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types: some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off

from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

SCIENCE, despite its progress, has only recently found new marvels of human development

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man thrived, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock thrived and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and

attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

MYSTERIOUS glands that determine sex and stature and shape new types of human beings

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow



ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

HORMONES at work and the wonders they can perform in the growth of the human body

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed, mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements

in food, known as vitamins, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

MOST recent coins from Nature's wonderful mint and where they circulate

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an *inhabitant* of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the

use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its

borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

NOSES of all nations are variously designed according to racial areas

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes; the skin darkens, but the

stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

LONG heads and round heads, and the distinct racial origins suggested by them

A difference in head form must not be given undue importance as a race mark. At best it serves in the subdivision of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions—the fair-haired, round-headed peoples occupying the greater

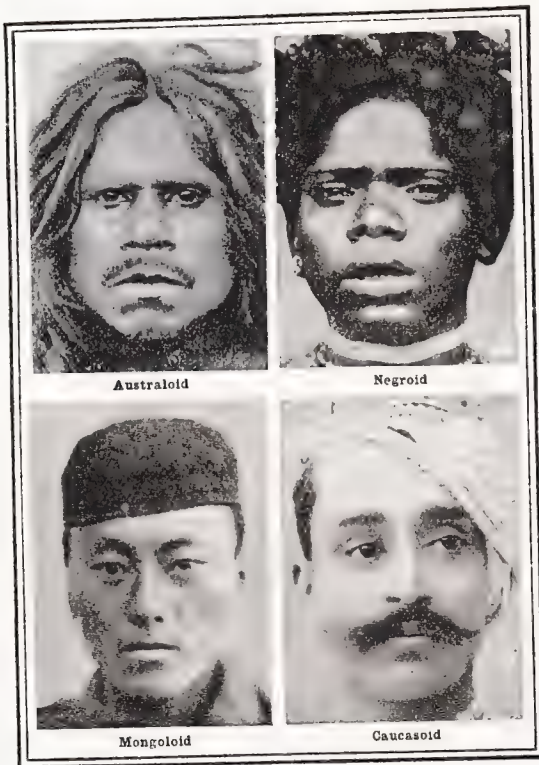
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

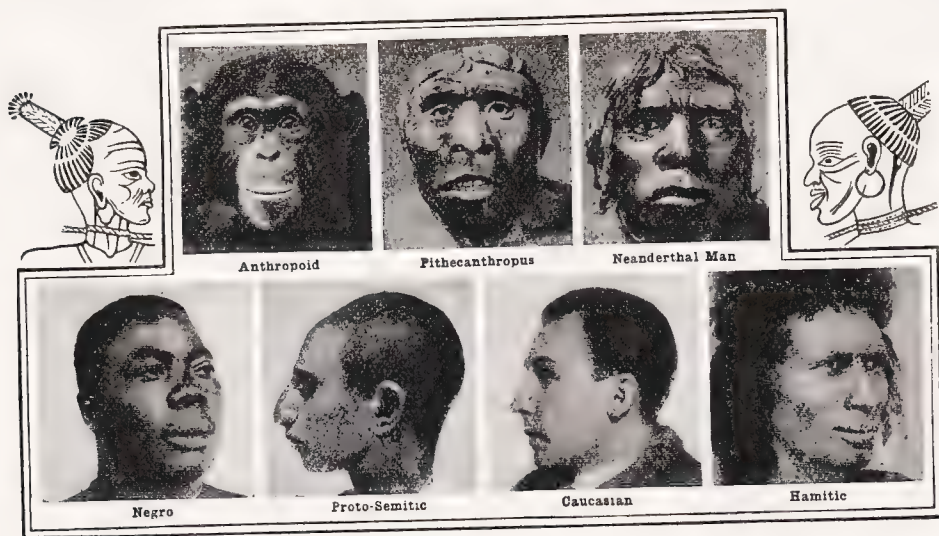
PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been



NATURE'S LATEST EVOLUTIONARY DESIGNS IN NOSES

In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon

extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

HUMAN *Hybrids, or the interbreeding of different races and the consequences*

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command

factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the

experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the

native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

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They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States



THE HEAD AS RACIAL INDEX

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety, on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation, in others to the establishment of new nationalities.

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a

of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe.

Photo. Coll.

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW Nature spreads abroad her successful experiments in nationality

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE tribal spirit still at work in the modern world of great nationalities

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

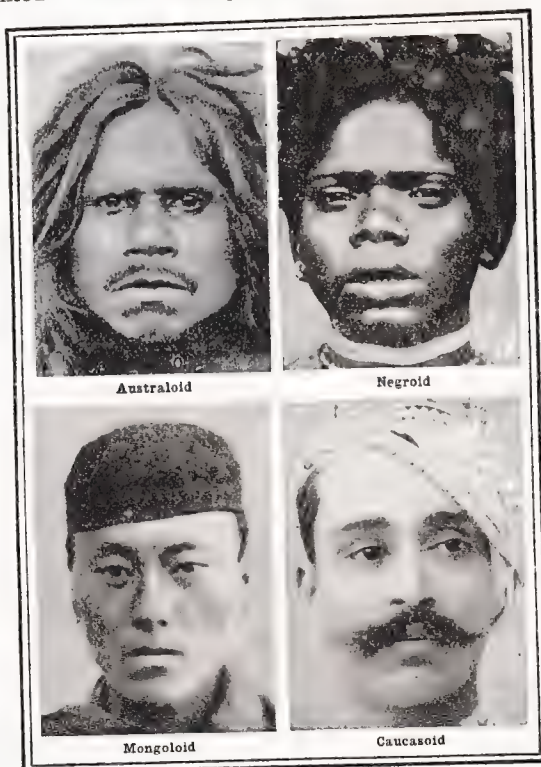
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

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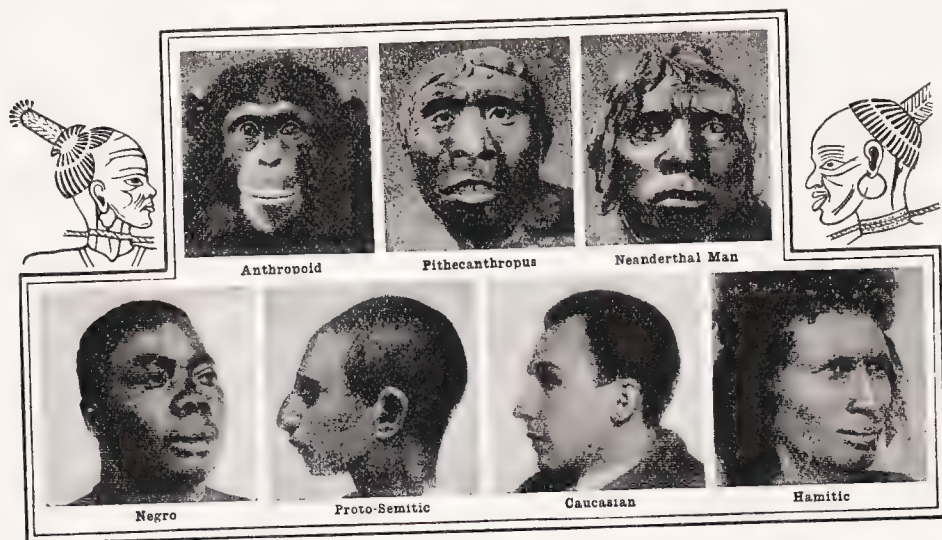
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The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform, in the course of three centuries, the racial aspect of a great area of the globe.

Philip Gair

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

THE DESTINY OF NATIONS

The Endless Procession of Humanity: How Peoples have Flourished & Decayed under Pressure of National Forces

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states?

What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and

combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.



William Romaine Paterson

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in

combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

WHEN *Oriental civilization was flourishing,
Europe was peopled by savages*

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadnezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond

the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

L*AWs, wise and drastic, made by a king in
Babylon more than four thousand years ago*

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)



"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualize this fine phrase from Mr. Paterson's study of "The Destiny of Nations." The Arab of today is standing amidst the massive ruins of the splendid palace of Nebuchadnezzar II, the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data.

Photo. Underground & Underwood

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less

than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented.

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

SECURITY of life and property were the privilege only of the few in ancient times

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the

two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD
 Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were

received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and

sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

IN Greece and Italy we first see social institutions that resemble those of our own day

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still

the apnage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

TO ancient times it was that men of the Renaissance turned for their renewed ideals

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases we find that the

voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own political institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been

made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in

republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.



THE CODE OF HAMMURABI

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less



A BOUNDARY STONE OF BABYLONIA

Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

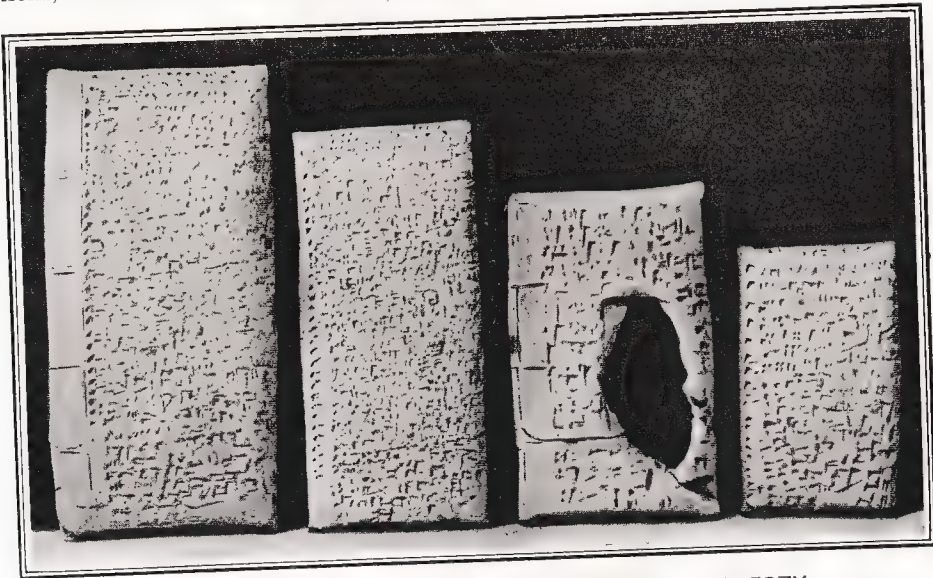
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

ALL great nations of history present a similar spectacle of growth, flourishing, and decay

History, indeed, appears to present us with an ever-recurring cycle in the life of nations.

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

Photo Mansell & Co.

wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

QUALITIES in which Roman character resembled the British in days of empire building

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality. The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in *adagio* and *andante*, but presently there is an acceleration towards the *allegro* and *vivace* of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow *diminuendo* and *finale*.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were

fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

THE material and intellectual legacies of Rome to the modern world are inestimable

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (*præfectus*) represents the government was



"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks."

Photo Underwood & Underwood

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest

and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were

closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

THE *final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves,

and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

THE *great period of transition from ancient to modern society and the opposing forces*

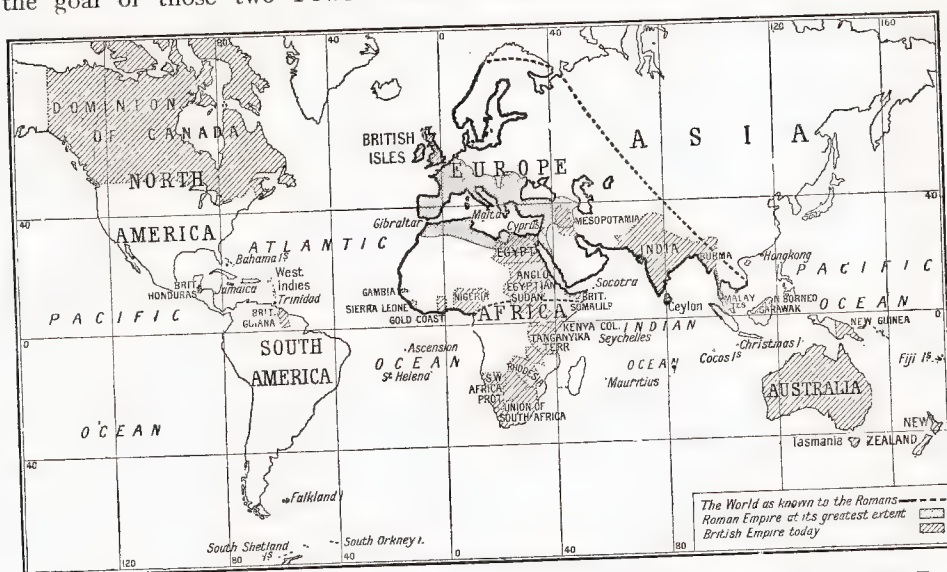
The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which

1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power



THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT
Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars. A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August,

had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

THE *thrill of new thought and emotion that came with the end of the Middle Ages*

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The re-discovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in

Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

THE *fruit of the great period of discovery which was an outcome of the Renaissance*

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had



THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

Photo, Anderson

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which

founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

"fetch dew
From the still-vex'd Bermoothes."

The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

WHAT sort of Europe should we have seen to-day had there been no Renaissance?

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

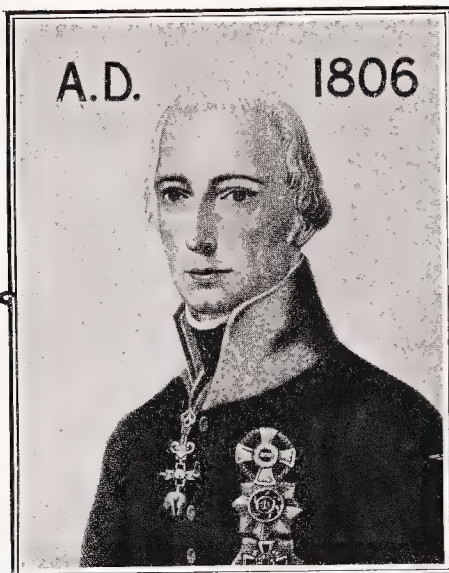
This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

ELEMENTAL forces that breed revolt in states and produce continual change

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this



THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II, of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French

thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

THE factor of national disturbance which industry introduced to the modern world

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon. But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893.

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the

class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech.

From a model made by Goulding & Co. Plymouth, for the Mayflower tercentenary

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of

steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the

history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "a conspiracy in restraint of trade." We have seen that ancient society ignored the fact that a man's labour is his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

COMMERCE is the most aggressive force in international relationships of our own time

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double :

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

THE part played by Great Britain during four centuries in the history of nations

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of

the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

BRITISH Nation, by reason of its history, always to be found on the side of liberty

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

THE tribute which the Constitution of the United States pays to British ideals

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

“That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.”

This impressive declaration closes with the statement by Lords and Commons “that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and

liberties.” These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech “On Conciliation with America” we shall find the ideal of the British Empire stated in language which might have been uttered to-day. “The fierce spirit of liberty,” says Burke, “is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member.”

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

IMMENSITY of the burden of empire which fate has shouldered upon Great Britain

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said “England has saved herself by her exertions, she will save Europe by her example.” But her “destiny” was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.



THE MAKING OF THE GREAT INDUSTRIAL CITIES

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, but who shall say that the industrial expansion

has not immensely added to the general comfort of mankind?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops—these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few

thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush

Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thrones and their thrones. This is the catastrophic and seismic element in history.

WHERE we may look to promise of permanence for the British Empire and its institutions

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential

elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

THE world's peace and the growing demand for an international standard of justice

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

Peoples
of All Nations

VOLUME TWO

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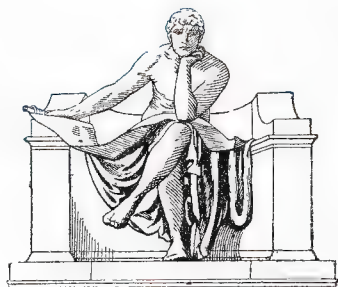
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Smith

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of All Nations

VOLUME THREE

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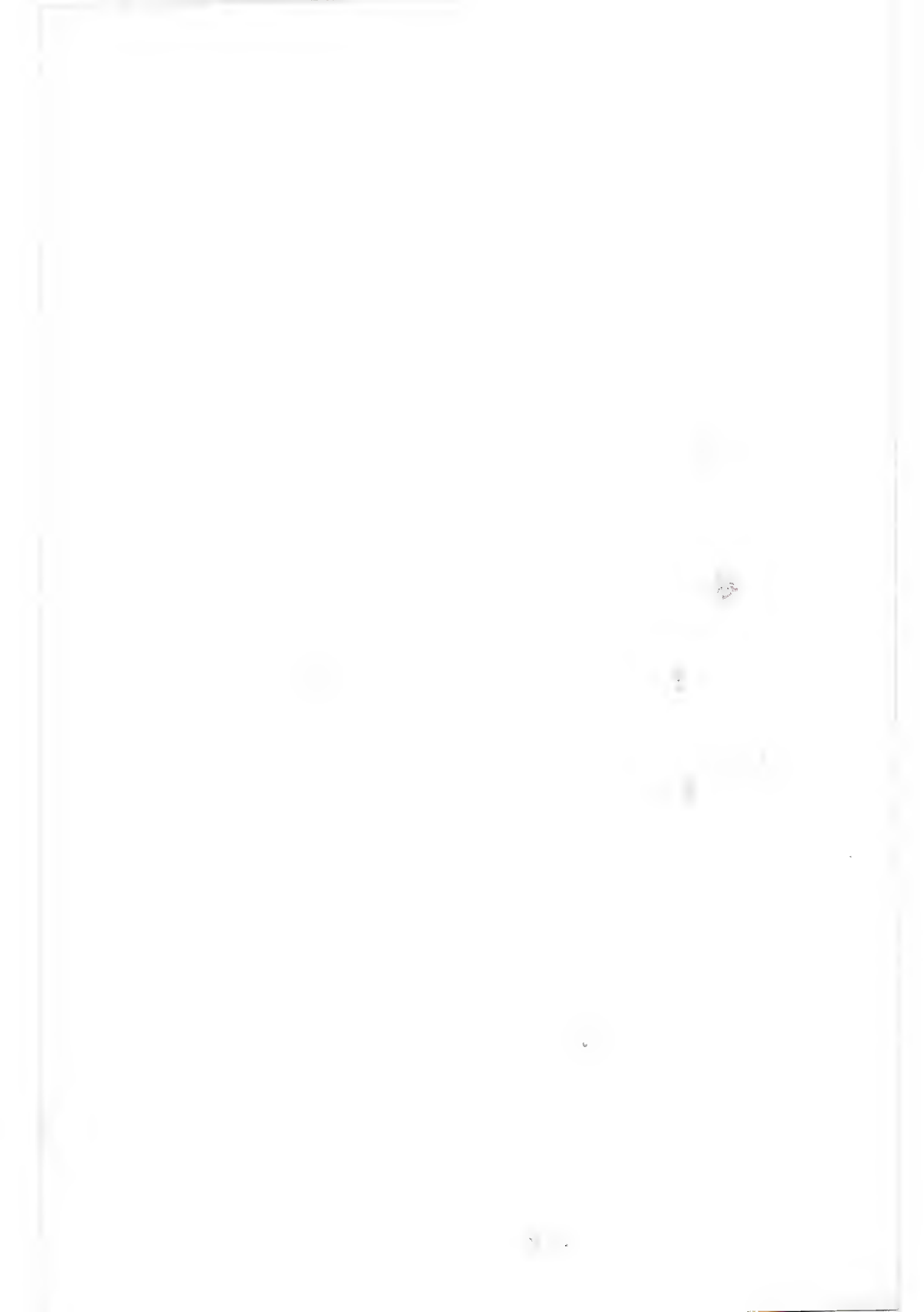
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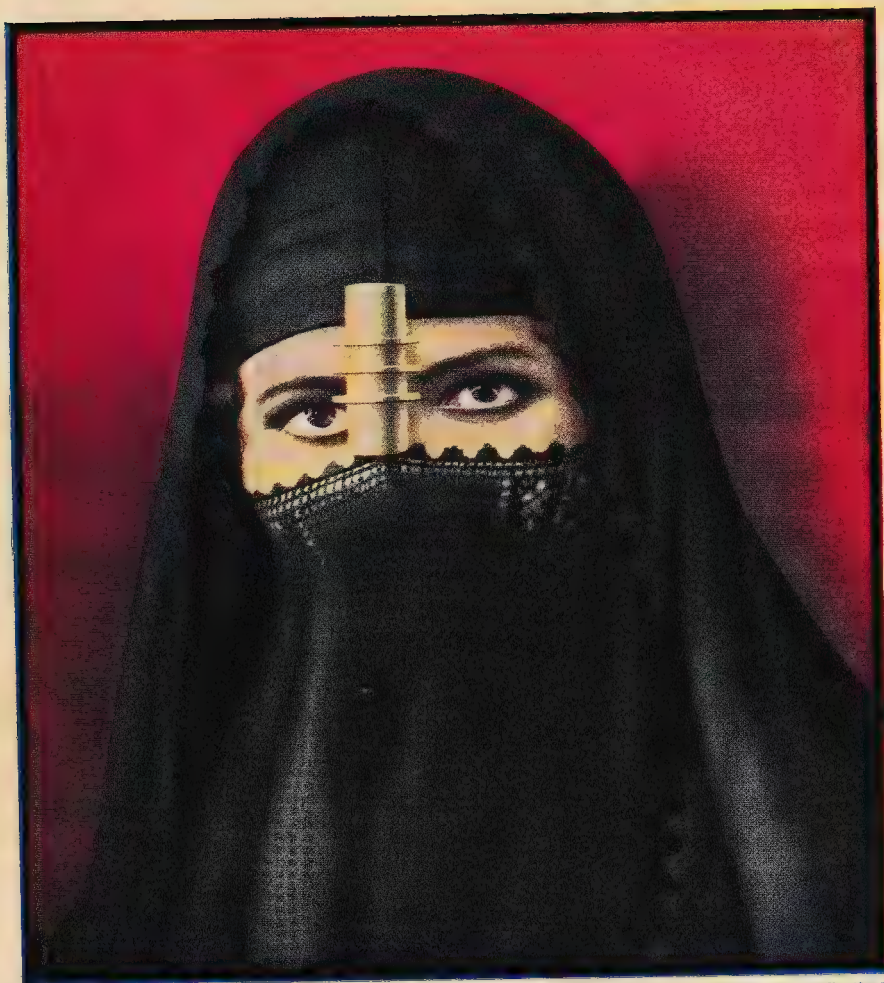


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VOLUME FOUR



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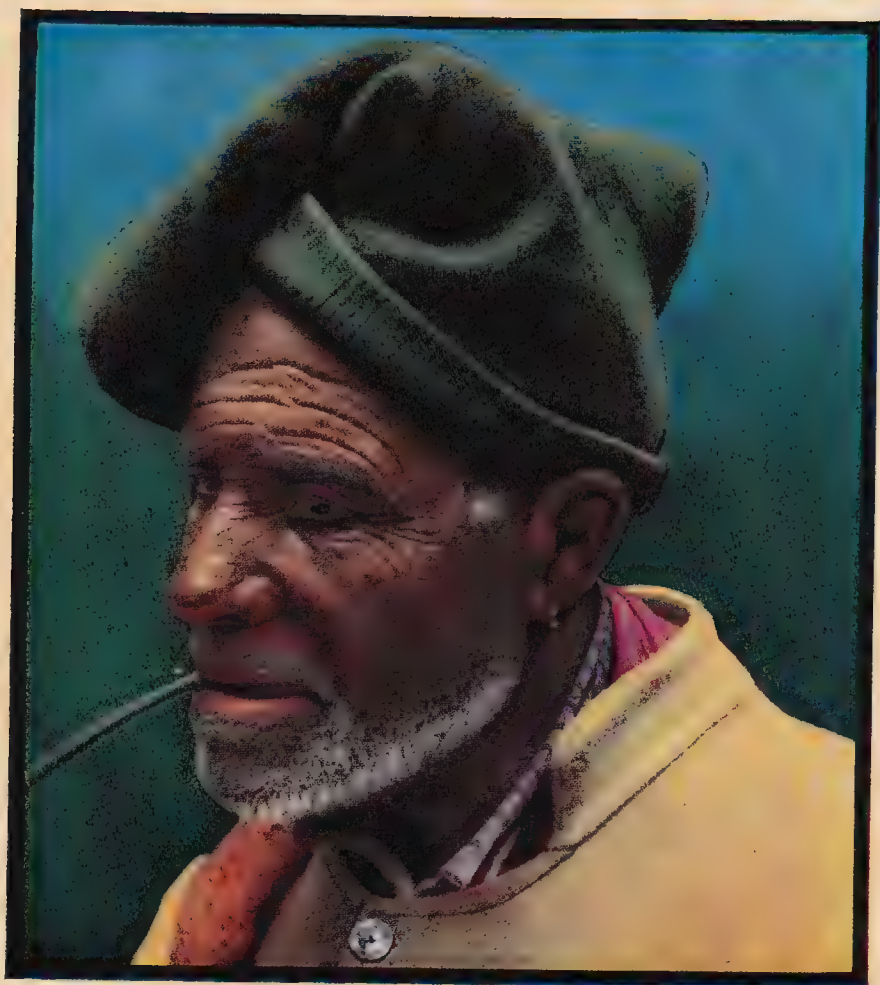
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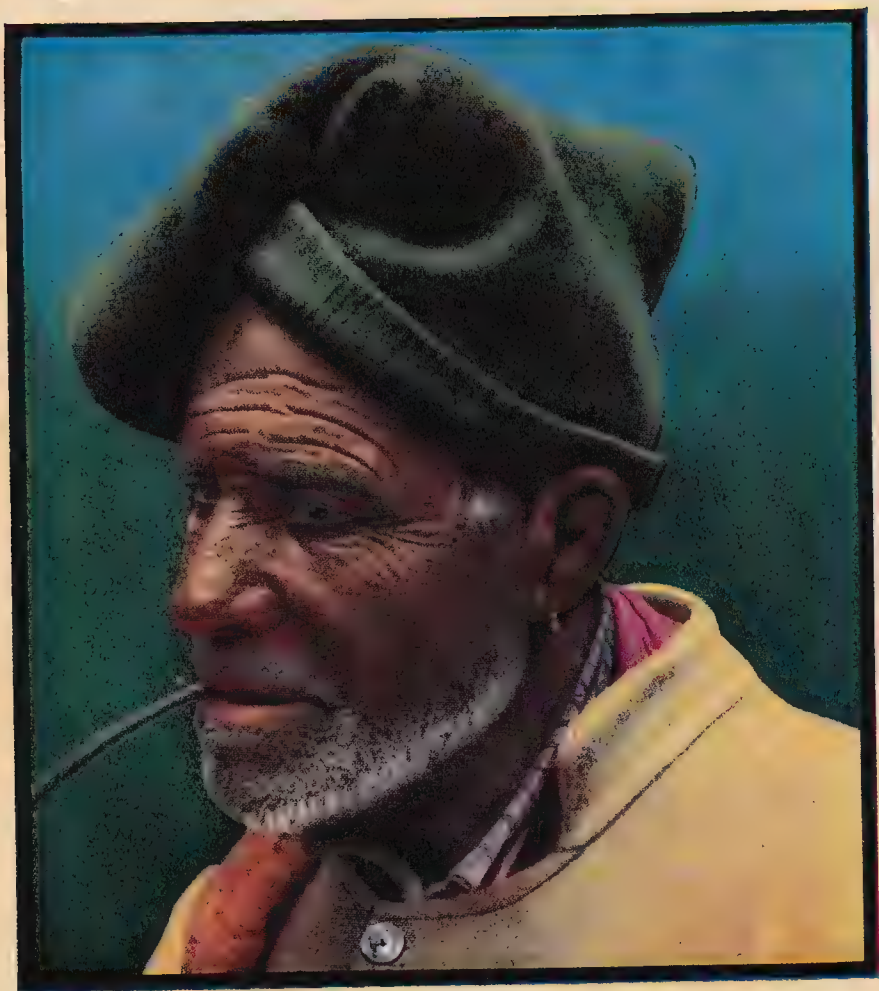
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MALAYSIA

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VOLUME SIX

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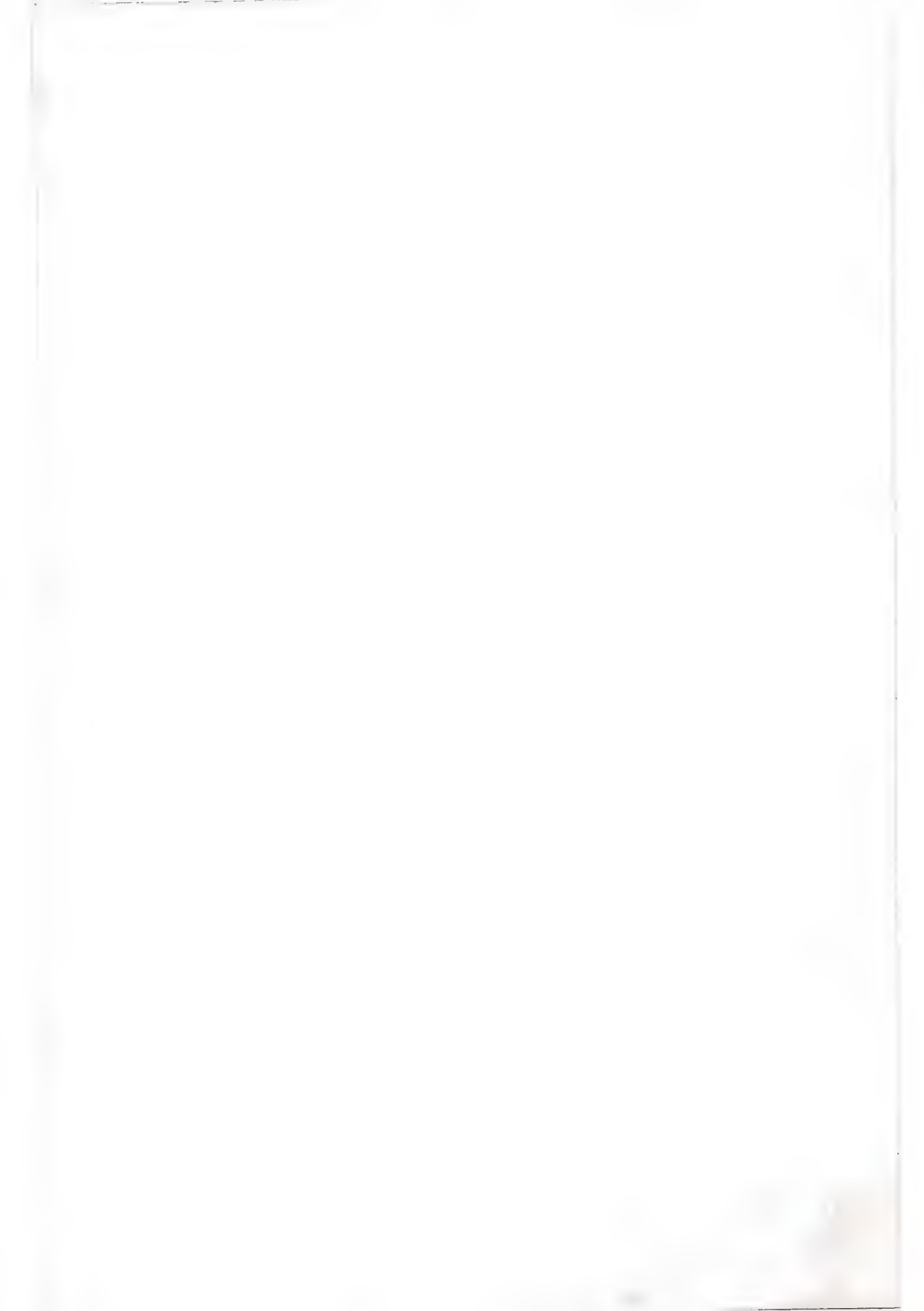




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Peoples
of All Nations

VOLUME SEVEN



TUNIS

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THE NATIONAL SPIRIT in The Modern World

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This penetrating and illuminating essay by Mr. J. A. R. Marriott is complementary to those contributed to our first volume by Sir Arthur Keith and Mr. Romaine Paterson. The one gave an outline of racial origins and explained how man emerged from the horde at the call of the tribal spirit; the other showed how the successive industrial agglomerations of mankind that constituted the great States of the ancient world flourished and decayed under the pressure of conflict and cooperation. In the accompanying chapter Mr. Marriott completes the survey by analysing the spirit of nationality, the most potent and the most elusive of the forces that have moulded our modern polity

THE Nation-State is the typical political product of the modern world. To the ancient world, Nations were by no means unknown; nor were States. But the State rarely corresponded with the Nation. The characteristic political entity was something either much larger or much smaller than the typical modern State: either an empire or a city; the City-States of Hellas, for example; the Empires of Assyria, Macedon, or Rome. The idea that a State should be, even roughly, coextensive and coincident with a Nation did not enter the political consciousness of mankind until towards the end of the eighteenth century. Some authorities would date the new conception specifically from the annihilation of Poland. The partition of Poland among its three powerful neighbours wiped out a State which had filled an imposing place in the European polity; it served to revivify a nation. That nation has now achieved its ambition in a resuscitated Poland.

Elusive Nature of Nationality

Among the forces which have gone to the moulding of our modern polity, that of nationality is certainly the most elusive. It has almost defied definition. Vico defined a nationality as "a natural society of men who by unity of territory, of origin, of custom, and of language, are drawn into a community of life and of social conscience." Is "unity of territory" essential to the idea of nationality?

Or even "community of life"? If so, we must deny specific nationality to the Jews in dispersion or to the Poles after the partition of their State. Is identity of language essential, or of religion? If so, we must deny the existence of a Swiss nationality, for the "Swiss" embrace two, if not three, creeds, and speak three, if not four, distinct languages. And what of the "Americans"?

Nationality a Collective Conscience

Plainly, we shall involve ourselves in difficulties if we lay over-much emphasis either on religion or on language as essential elements. Yet in the absence of these it would seem difficult to preserve nationality when it is divorced from statehood. Swiss nationality and American nationality are respectively the resultant of the evolution of a Swiss State and of an American State. In other cases the State may be a resultant of the idea of common nationality. The Triune Kingdom, commonly designated Yugo-Slavia, and the new Poland are apposite illustrations of the latter process. We seem, therefore, to be almost driven by exclusions and inclusions to acceptance of the definition proposed by Professor Henri Hauser of Dijon: "Nationality is a matter of collective conscience, of collective will to live. . . Race, religion, language, all these elements either are or are not factors in nationality according to whether they

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do or do not enter into the collective conscience by virtue thereof." ("The Principle of Nationalities," page 7.)

A "collective conscience." But the doubt obtrudes itself whether such a conscience could have been generated without a sentimental or traditional attachment to a territorial home. Jewish nationality has been sustained during two thousand years of exile, mainly, no doubt, by devotion to a particular creed, by wonderful persistency of blood, but not least by collective affection for the common home of the race: "When I forget thee, O Jerusalem." But for Zionism the modern Palestine would never have been called into being by the Paris Conference. Similarly the Poles in dispersion have drawn their inspiration from the fact that many of their brethren have lived on, though under alien rule, on the plains of the Vistula.

Professor Zimmern's Definition

Professor Zimmern, then, would seem to get near to the heart of the matter when he writes: "Nationality is more than a creed or a doctrine, or a code of conduct, it is an instinctive attachment; it recalls an atmosphere of precious memories, of vanished parents and friends, of old customs, of reverence, of home, and a sense of the brief span of human life as a link between immemorial generations spreading backwards and forwards. . . . It implies a particular kind of corporate self-consciousness, peculiarly intimate, yet invested at the same time with a peculiar dignity. . . . and it implies, secondly, a country, an actual strip of land associated with the nationality, a territorial centre where the flame of nationality is kept alight at the hearth fire of home." ("Nationality and Government," pages 78, 84.)

Beginnings of the States System

Yet if the idea of nationality be elusive, it is plainly among the most potent of the formative forces of to-day. For the evolution of the modern States

system we must, however, go farther back than the genesis of the idea of nationality. Among the great States of the modern world England was three hundred years ahead of the rest in the realization of its unity and identity. The sense of nationality in England was due, however, to causes, geographical and political, which were unique in their operation. Hardly was there a king of the English before he put forward a claim to be "*alterius orbis Imperator*"—outside the jurisdiction of the Holy Roman Empire, and, indeed, of the Roman Papacy. Continental Europe was, during the thousand years which intervened between the fall of the Roman Empire and the disruption of Christendom, a quasi-unity dominated in theory by the conjoint authority of pope and emperor, and, in fact, unified by common subjection in ecclesiastical affairs to the Roman Primacy, by common acceptance in the civil sphere of Roman law, and by an all-pervading and all-powerful social system which provided at once a system of land tenure, a nexus for society and a method of government. The Empire, the Papacy, and the feudal system dominated the life of the Middle Ages, and so long as that domination persisted there was no room for the idea of nationality, nor could the modern States system emerge.

Evolution of the Nation-State

The intellectual, political, geographical and ecclesiastical upheaval which is compendiously described as "The Renaissance and the Reformation," opened the door to the emergence of national Churches and the evolution of the Nation-State. Hungary, Poland, and Bohemia had long enjoyed the dignity of statehood. Among the great States of Western Europe, France was (after England) the first to achieve unity and self-conscious identity. The remarkable astuteness of a long succession of kings of the Capet and Valois dynasties; the absorption by conquest or marriage of the great feudal duchies

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and counties ; frontiers well defined on two sides though highly debatable on a third ; an administrative system ever increasing in efficiency as it increased in centralisation ; the Hundred Years War against the Angevin kings of England and the dukes of Burgundy—all these played their part in the making of modern France, and by the end of the fifteenth century France had arrived.

Spain reached a similar stage of national evolution early in the sixteenth century. The secular crusade against the Saracens was the central fact in the making of Spain, but King Charles I., otherwise known as the Emperor Charles V., was the first Spanish sovereign to rule over a united Spain. The bitter contest between Spain and the provinces of the Low Countries gave to the seven northern provinces sufficient cohesion and self-consciousness to entitle them to be regarded as a Nation-State from the end of the sixteenth century onwards, albeit a State of a federal rather than a unitary type. Differences of creed between the Dutch and their former rulers at once fortified them during the struggle for independence and accentuated the sense of unity when independence was at last achieved.

European Politics and Antagonisms

Ecclesiastical antagonisms contributed once more to the many disruptive forces which during the Thirty Years War (1618-48) dissipated whatever of unity Germany had derived from the coincidence of the German kingship and the Holy Roman Empire. From the chaos there emerged more than one powerful State. First "Austria," conglomerate in itself and dynastically connected with the Czech Kingdom of Bohemia and the Magyar Kingdom of Hungary ; then Prussia ; but neither could be described with accuracy as a Nation-State ; still less could the lesser German States, such as Saxony, Bavaria, Baden, Württemberg, or the Palatinate, though all were virtually independent sovereignties.

Portugal had meanwhile (1640) regained its independence, and thenceforth must be counted as a Nation-State, while the dissolution of the Union of Calmar (1523) permitted Sweden to take its place as an independent "Power," and for a brief period (roughly 1600-1721) to play a conspicuous and influential part in European politics. Thanks, indeed, partly to the vigour of her kings and the skill and discipline of her soldiers, in part to the friendship which so long subsisted between Stockholm and Paris, Sweden occupied in the European polity a place far more than commensurate with her permanent strength and resources.

Growth of Powers in Modern Times

The rapid rise of the Hohenzollern power in Prussia and North Germany, still more the irruption of Russia into European politics at the close of the seventeenth century, brought to an end the brief ascendancy of Sweden. Russia, though loosely compacted, took her place as a Nation-State in the first years of the eighteenth century, and before the century closed the American continent had brought to the birth the first of the Nation-States in the New World.

How far had the idea of nationality contributed to the establishment of these Powers of the modern world ? The instinctive avoidance of the word "nations," the substitution of the term "Powers" would seem to suggest a partial answer to the question.

Monarchical Factor in State Making

The motive force which was on every side operating to produce a new States system, which found its manifestation in the creation of strong, compact, homogeneous kingdoms, was primarily dynastic, or at least monarchical. France was made by a succession of great kings and great ministers, the apotheosis of the absolute monarchy being reached in the brilliant period which culminated

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in the reign of "Le Roi Soleil" (Louis XIV.). By the end of the seventeenth century France was, however, indisputably a Nation-State. Richelieu had completed the work of political unification, Colbert had made her one commercially and economically, yet the social fissures were still deep. Not until the Revolution did France become a social unity. In two ways Richelieu left his work incomplete. The destruction of political feudalism served only to accentuate the social cleavage between class and class. Nor did he achieve his ambition in regard to the rectification of the frontiers of France.

Expansion of the Kingdom of France

According to his political testament his aim was to identify modern France with ancient Gaul. His intervention in the Thirty Years War wrung from the Empire a formal acknowledgment of the cession of the three Lorraine bishoprics, Metz, Toul, and Verdun, annexed in 1552, and, in addition, the greater part of the province of Alsace. For the first time modern France touched the Rhine. The acquisition of Franche Comté in 1674 rendered still more isolated the remaining portions of Lorraine, but these did not actually fall into France until 1766. Meanwhile, Henri IV. had brought to the Crown of France the Kingdom of Béarn, or the northern half of Navarre, and Louis XIV. finally rounded off the Pyrenean frontier by the acquisition of Roussillon and Cerdagne in 1659.

Result of Territorial Acquisitions

By a curious legal subterfuge—the *Chambre des Réunions*—Strasbourg was assigned to France in 1683. Later in the same reign the north-eastern frontier was immensely strengthened by the acquisition of Western Flanders, and of a number of strong fortresses like Lille, Cambrai, and Valenciennes, which virtually gave France the command of Artois and Hainault. Louis XIV never

dreamt of invoking the principle of nationality to cover these territorial acquisitions. The motive was frankly strategical, to render France secure against attack by her neighbours; to give France a military advantage should she desire to take the offensive. Of the doctrine of "nationality" there is not a hint; yet the fact remains that before the process of territorial unification began the French were not a nation; when it was complete they unquestionably were. Bretons and Burgundians, Normans, Angevins and Aquitanians alike acknowledged themselves to be "Frenchmen," and found satisfaction and pride not merely in common citizenship but in common nationality.

We pass from modern France to modern Spain. The two outstanding characteristics of the Spaniard—his intense nationalism and his persistent provincialism—are both attributable to his prolonged contest with the Moors.

Nationalism Forged by Patriotism

No people in the world have developed a deeper sense of national individuality than the Spanish, yet between province and province—notably between Castile, Aragon, and Catalonia—there are differences of tradition and outlook which political unification has not availed to eradicate. Probably nothing less than a secular crusade against an intruding enemy, alien in race and alien in creed, would have sufficed to weld Catalans and Castilians, Aragonese and Andalusians into a united nation.

Dutch nationalism is the product of a struggle not less fierce than that in which Spanish nationalism was conceived—on the one hand a prolonged contest waged with the elemental forces of nature; on the other a brief, but terrible struggle against the tyranny, ecclesiastical, economic, administrative, and political, of the Spanish rulers of the Netherlands.

Dutch nationalism was forged in the furnace of persecution; it has been sustained by the necessity for ceaseless

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vigilance against the ambition of powerful neighbours, and against the constantly threatened depredations of the sea.

The people who achieved so splendidly their own liberty showed themselves curiously inept in dealing, at a critical juncture, with neighbours who might, by tactful handling, have been converted into fellow-citizens.

The idea of creating a substantial buffer state between France and Germany has commended itself for centuries to the diplomatists of Europe. In the fifteenth century it seemed not unlikely that under the Duchy of Burgundy it might prove effective. It was not to be. In the early nineteenth century, after Napoleon had demonstrated afresh the traditional anxiety of France to extend her eastern frontier to the Rhine, the diplomatists at Vienna attempted to achieve the same purpose by uniting the southern provinces of the Low Countries with the northern: the "Austrian" (formerly the "Spanish") Netherlands with those portions of the same low-German lands which, since the end of the sixteenth century, had been distinctively known as the United Provinces.

Belgium's Soul Born of Suffering

The project was initiated by Lord Castlereagh, who in this was true to the secular traditions of British policy. He attempted by the union of Holland and Belgium to erect a stout barrier against the aggressions either of French or Germans. But the Dutch played their cards badly. The Belgians were bitterly offended by the tactlessness and greed of their Dutch sovereign, and the union lasted no more than fifteen years (1815-30). With the successful assertion of Belgian independence, yet another Nation-State took its place in the European polity.

Hardly, however, can the independence of Belgium be hailed as a triumph for the principle of nationality. Between the Flemings and Walloons there is racially less in common than

between those peoples and the French and the Germans respectively. Yet common citizenship in the Belgian State has developed among the people of both races a sense of a common Belgian nationality. The brutality of the German conquest (1914) quickened and accentuated a process which otherwise might have tarried. Nationality matures rapidly under the heel of an alien and oppressive ruler. In the discipline of suffering, Belgium found her soul.

Autocracy versus Democracy

Among the phenomena of European history and politics there is none more curious than the prolonged existence of the "ramshackle empire" of the Hapsburgs and the survival of Switzerland. Between the two political formations there is at once an obvious contrast and a striking parallelism. The one stood as a symbol of autocracy; the other is hailed as the purest extant product of unadulterated democracy; the one represents the triumph of personal rule, and the fruit of "personal union"; the other is a confederacy of free peoples, a union of self-governing and jealously independent communities. Not less striking is the parallelism. Both have fulfilled a definite political purpose, yet both are defiant of every canon of political science. If the Hapsburg emperor ruled over peoples of diverse races—Germans, Czechs, Poles, Magyars, Rumanians, Italians, and Southern Slavs—the Swiss Confederation embraces with impartiality Frenchmen, Germans, and Italians. But an outstanding difference remains to be noted.

Ramshackle Empire of the Hapsburgs

The prolonged and, on the whole, adroit regime of the Hapsburgs did nothing to promote even a pseudo-nationality among the various peoples included in their conglomerate empire. These all remained to the end as distinct as on the day when they severally passed under the rule of the Hapsburgs.

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The Swiss Confederation is equally defiant of the community of race and of language, and even more defiant of community of creed; yet the Swiss are undeniably a nation; the subjects of the Hapsburg empire never were.

Debt of the Nations to Napoleon

The fact emerges, then, that the force to which so much potency is attributed by modern philosophers played an insignificant part in moulding the fortunes of the European States. Thus far, however, we have not crossed—save to indicate the genesis of Belgium—the watershed of modern history. The twenty-six years which elapsed between the outbreak of the French Revolution and the final overthrow of Napoleon mark a distinct dividing line between two historical epochs. The French Revolution proclaimed the principle of liberty. Napoleon, his aggressive enterprises, his conquests, his occupations, his administration, and his codes gave an unparalleled impulse to the development of the idea of nationality.

Modern Germany, modern Italy, the new Kingdom of the Southern Slavs owe to Napoleon an immeasurable debt. Even the Swiss Confederation owes him something. The French Directory had attempted to impose upon Switzerland a unitarian form of government wholly alien to her traditions—the Helvetic Republic One and Indivisible.

Promotion of the Sense of Unity

The Swiss made it quickly and abundantly clear that despite some tendencies towards national unity they repudiated the idea of uniformity; Napoleon recognized the fact, and in 1803 he gave them a new Constitution embodied in the Act of Mediation. That Act, though replaced in 1815 by the Federal Pact, marked a distinct step towards national unity in Switzerland. The degree of progress attained during the ten years when Switzerland was to all intents

and purposes a tributary of the Napoleonic Empire, may be measured by comparing the Federal Constitution of 1848 with the loose Confederation of Cantons which alone existed down to 1798.

Yugo-Slavia, too, owes a considerable debt to Napoleon. His occupation of the Illyrian provinces was due, of course, to motives far removed from any desire to stimulate national self-consciousness. But the introduction of the French codes, the regularisation of administration, the construction of roads, the establishment of schools—all this tended, however undesignedly, to promote among kindred peoples a sense of community, if not of nationality.

More conspicuous illustrations of the same tendency are to be found in Germany and Italy. In 1789, Germany contained no fewer than three hundred and sixty separate States each claiming quasi-sovereign rights and united only by the loosest possible tie of common allegiance to the shadowy survival still known as the Holy Roman Empire.

Disintegration and Redistribution

Among none of these was there any real sense of national cohesion or unity. There were States powerful and petty in Germany, but "Germany" did not exist. The revolutionary wars accentuated the disintegration. The armies of the French Republic received a cordial welcome in the Rhine bishoprics, and in other western provinces; nor was there any protest when Prussia came to terms with France at Basel (1795), or when, two years later, Austria followed suit at Campo Formio. Both treaties involved the cession of German territory to France, both betrayed complete callousness on the part of the two leading German Powers as to the fate of the Empire as a whole. Austria and Prussia were alike intent only on the promotion of their own dynastic and territorial interests. The lesser princes of the Empire were not less selfish in their particularism, not more lacking in patriotism than the greater.

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Napoleon and Moreau brought Austria once more to her knees at Marengo and Hohenlinden respectively, 1800; and by the Treaty of Lunéville (1801) Austria confirmed the cession of the Rhineland to France. There then ensued a *ludicrous and humiliating* rush of German princelings to Paris, where, in order to secure the largest possible slice of the booty, each for each, all paid assiduous court to Talleyrand and his minions.

Napoleon's principles of redistribution were few and simple—to penalise Austria; to cajole Prussia; and, by enlarging and consolidating the territories of the secondary States, to bind them by ties of interest and gratitude more closely to France. Under the Act of Mediatisation, the States were reduced from three hundred and sixty to less than half that number. Of the fifty-one Imperial cities only six were permitted to survive. The old Circles of the Empire disappeared and all the ecclesiastical States, except one, were suppressed. Prussia got a large share of the spoils; so did Bavaria, Baden, Württemberg and Hesse-Kassel.

Sovereignty of the German Princes

The Act of Mediatisation marked only a stage in Napoleon's journey. Austria was not yet completely crushed, the Holy Roman Empire still survived. Before Napoleon gave the final push to the tottering ruin, he prudently laid the foundations of the new edifice. In the autumn of 1805 he concluded treaties with the client States—Bavaria, Baden, and Württemberg—by which they agreed to furnish, in the forthcoming campaign, contingents to the army of France. The Treaty of Pressburg (January 1, 1806) provided that the German princes should enjoy "complete and undivided sovereignty over their own States," and thus were finally shattered the last links which bound the princes to the old Empire. On July 17, 1806, the Treaty of the Confederation of the Rhine was signed in Paris. Charles of Dalberg,

Archbishop of Regensburg (Ratisbon) and Arch-Chancellor of the Empire, the Kings of Bavaria and Württemberg, the Elector of Baden, the Duke of Berg and the Landgrave of Hesse-Darmstadt, together with nine minor princes, definitely renounced their allegiance to the Empire, accepted the protection of Napoleon and pledged themselves to support him with arms.

End of the Holy Roman Empire

On August 1 Napoleon—"the new Charlemagne" and in verity Emperor of the West—announced that he no longer recognized the existence of the "Germanic Confederation," and on August 6 the Emperor Francis, who two years earlier had assumed the entirely new title of Emperor of Austria, renounced the title of Holy Roman Emperor. Thus, after an existence of just one thousand years, that hoary anachronism came to an end. But for Napoleon it might still be cumbering the earth.

The birth of the new German State, perhaps the most conspicuous illustration of the working of the national spirit in the modern world, was rendered possible only by the destruction of that Roman Empire which had for centuries strangled the incipient national life of Germany and had arrested the evolution of a Nation-State.

Colliding Forces Spread Confusion

Events now moved rapidly. The annihilation of the Prussian power at Jena; her humiliation and dismemberment at Tilsit; the remaking of Prussia by Stein and Hardenberg, Scharnhorst and Humboldt; Napoleon's call to the Poles and the setting up of the Duchy of Warsaw; the attack upon Spain and the consequent reaction against the tyranny of Napoleon on nationalist lines; the addresses of Fichte to the German nation and their response in the War of Liberation; the overthrow of Napoleon's military power in the mighty battles of 1813-14—these things seemed to presage

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the early triumph of Nationalism in Germany. The hopes of the patriots were doomed to disappointment at Vienna, but they were triumphantly realized in 1870.

Napoleonic Reforms Sweep Italy

The policy of Napoleon in Italy was parallel to a great extent with his policy in Germany. To Italy, as to Germany, he went at once as conqueror and as liberator. Italy at the close of the eighteenth century was even more devoid of the national spirit than Germany. Consisting of some fifteen separate States, dominated by the Hapsburgs in the north, by the Papacy and its "Legations" in the centre, by the Spanish Bourbons in Naples and Sicily, Italy had since the sixteenth century been little more than the cockpit of Europe. Deprived of civic independence, ignorant alike of political and social life, her people lay for the most part under alien rule—hopeless, emotionless and benumbed. Napoleon aroused them from their apathy. He reduced the political divisions of the country from fifteen to three; he introduced the Code Napoléon and unified the administration; he expelled the Jesuits and initiated educational reforms; he built bridges and made roads; above all, he taught the Italians to fight, and to fight not as Venetians, Lombards, or Neapolitans, but as Italians.

European Reaction and Unrest

In Italy, as in Germany, the diplomats at Vienna attempted to wipe out all traces of Napoleon's work and to set back the hands of the political clock. It could not be done. There was indeed a temporary reaction towards separatism and autocracy. Dynastic influences were in the ascendant at Vienna; the principle of legitimacy enjoyed a temporary triumph; the idea of nationality was ignored. The reaction, however, was not of long duration. Within a very few years there were on every hand manifestations of

impatience with the policy of simple restoration and the naked reassertion of the principle of legitimacy.

In 1830 France gave the signal for a revolutionary outburst which, in one form or another, was reproduced in almost every country of continental Europe. But these movements, though they achieved something for constitutional liberty, did little to promote, except, perhaps, in Belgium, the principle of nationality. Far otherwise was it with the revolutions of 1848. In most countries, if not in all, a demand was put forward for an extension of popular liberties, but the predominant motive was unquestionably national. It was the alien character of Austrian rule which inspired Italians and Magyars and Czechs to raise the flag of insurrection against the Hapsburgs. It was a desire for national unity which brought to Frankfort representatives of every State in Germany, and led them to offer an Imperial Crown to Frederick William IV. of Prussia. The offer was declined.

Bismarck and Prussian Supremacy

The Hohenzollern sovereign was so distrustful of the democratic temper of the Frankfort parliament as to postpone the realization of German unity. Moreover, he did not want to see Prussia merged in Germany. Ten years of reaction followed upon his refusal. Then Bismarck got his chance. He mistrusted parliamentary methods at least as much as Frederick William IV.; he believed that Germany must be welded together not by "parchments, votes, and speeches," but by blood and iron; above all, he was resolved that Prussia should not be merged in Germany, but that, on the contrary, Germany should be absorbed by Prussia.

The first step was to exclude the Hapsburgs with their conglomerate Empire from the Germanic body. The disputes about Schleswig-Holstein and the ensuing war with Denmark enabled him to fix a quarrel upon Austria which

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led to the Seven Weeks War, to the Prussian victory at Sadowa, to the exclusion of Austria from Germany, and to the break-up of the Bund which ever since 1815 had been powerless for everything but mischief. The dissolution of the Bund was followed by the formation (1867) of a North German Confederation under the presidency of the King of Prussia. Only the States north of the Main were originally members of the new Confederation, which was far more closely knit—more genuinely federal in character—than the old, but provision was made for the admission of the southern States, if and when they should desire it.

Establishment of the German Empire

How long they might have held aloof from union with North Germany it is impossible to say, had not Napoleon III. played straight into Bismarck's hands. The ineptitude of his diplomacy after 1867 not only broke the traditional tie between France, particularly Bonapartist France, and the South German States, but, in 1870, flung them into the arms of Prussia. When France was manoeuvred by Bismarck into a declaration of war upon Prussia the Hohenzollerns found themselves, for the first time, at the head of a united Germany. After the crushing defeat of the French armies and the humiliating surrender at Sedan, Bismarck had little difficulty in converting the North German Confederation of 1867 into the Germanic Empire of 1871, an Empire which included every State of the Fatherland save only the German part of Austria.

If the unification of Germany affords the most imposing manifestation of the national spirit, the unification of Italy is the most romantic. Nothing did so much as the success of that movement to give popularity to the doctrine of the rights of nationalities. Many factors contributed to that success: the administrative uniformity of the Napoleonic regime, the pure-hearted enthusiasm of Mazzini, the high statesmanship

and brilliant diplomacy of Cavour, the steadfastness of the House of Savoy, the romantic knight-errantry of Garibaldi.

France Furthers the Italian Cause

Nor was the cause of Italy unfavoured by external circumstances: the outbreak of the Crimean War, the intervention of Sardinia on the side of the allies, an intervention apparently fortuitous, but in reality inspired by high and far-sighted statesmanship, and the opportunity thus given to and seized by Cavour to put the whole Italian case before the diplomatists assembled at Paris. At Paris Cavour met Napoleon III., and of that meeting the pact of Plombières was the result. Napoleon had a real apprehension of the principle of nationality, and his sympathy for the Italian cause was, perhaps, as nearly genuine and altruistic as any of the emotions which stirred that complex personality. The intervention of France in the Austro-Sardinian War of 1859 was of incomparable service to Italy at a most critical juncture of her history. Hardly less important to Italy, though wholly self-regarding, was the diplomacy of Bismarck. His anxiety to isolate Austria induced him to offer Venetia to Victor Emmanuel, and Austria was compelled by Sadowa to give it up.

Mazzini Sows the Seed of Unity

The actual stages on the road towards unity may be rapidly indicated. The stage between the insurrections of 1820 and the revolutions of 1848 was merely preliminary, though far from unimportant. During that period Mazzini sowed the seed, but he did little to help in reaping the subsequent harvest. The first definite advance was registered in 1860, when the States of Central Italy—Modena, Parma, Tuscany, and the Romagna—united themselves by plebiscite with the new Kingdom of North Italy. The credit of that achievement was due almost wholly to Victor Emmanuel and Cavour, though Napoleon's help was timely and substantial.

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It involved, however, the painful sacrifice of Nice and Savoy. But the significant transference of the Italian capital from Turin to Florence (1865) brought Italy a step nearer Rome.

Garibaldi and His "Thousand"

The next stage—the union of North and South Italy—was accomplished less by diplomacy than by knight-errantry. In 1860 the Sicilians were encouraged by Mazzini to revolt against the tyranny of Bombino (Francis II.). Garibaldi and his "Thousand" flew to their assistance from Genoa, and within a few weeks had made themselves masters of the island and, under the unavowed protection of English guns, had crossed the narrow straits to Naples.

The Bourbon power crumbled almost as quickly in Naples as in Sicily, but after the conquest of Naples a critical moment occurred when Garibaldi declared that he would annex the southern kingdoms to the Kingdom of North Italy only when he could confer the gift upon Victor Emmanuel in Rome.

Diplomacy and Knight-Errantry

Cavour knew that an advance upon Rome at this moment might have jeopardised all that had been achieved in the recent past as well as the promise of the immediate future. An army was hurriedly dispatched from Florence with the two-fold object of defending the Romagna against the Papal troops and of obstructing the advance of the Garibaldians upon Rome. Both purposes were achieved. On September 18, 1860, the Sardinian army met and routed the Papal troops at Castelfidardo, and ten days later compelled General Lamoricière to surrender at Ancona. Their next task was to deal with the Garibaldians. Garibaldi, flushed with victory, was in obstinate mood, but good sense prevailed. Garibaldi abandoned his march upon Rome, laid the crown of the two Sicilies at the feet of his Sovereign, and on November 7 Victor Emmanuel and Garibaldi

entered Naples in triumph and in amity. Unity was almost achieved; but in the two sides of Italy there were still two gaping wounds. Austria, as we have already seen, was compelled by Bismarck to surrender Venetia to Italy in 1867, but the Trentino, with its Italian population, was left in Austrian hands, and there was bequeathed to the future an Adriatic problem the persistence of which cost Austria and Germany dear in 1915. From 1867 down to the Treaty of Rapallo in 1920 the claim to *Italia Irredenta*, the passionate desire to unite to United Italy these lands upon the shores of the Adriatic which are either predominantly Italian in population or, owing to their sometime inclusion in the domains of Venetia, are culturally Italian, was the most potent force in the external politics of Italy.

Conflict Between Vatican and Quirinal

Of problems which may be regarded as domestic, undoubtedly the most difficult has been the relations of the new Italian Kingdom and the Papacy. Both disputants command sympathy and respect. The House of Savoy accurately interpreted a feeling well-nigh universal among the Italians of the Risorgimento in its resolution to make Rome the capital of United Italy. No other capital was indeed conceivable. On the other hand it is impossible to ignore the strength of the Papal case. For nearly two thousand years the Pope had administered his world-empire from the unassailed security of the Petrine rock. Was not a base of territorial independence, the possession of a temporal sovereignty, essential to the international or super-national position of his spiritual kingdom? The House of Savoy had, however, no choice. The Prussian attack upon France in 1870 compelled Napoleon to withdraw the French garrison from Rome, and after a feint of resistance from the Papal troops, Victor Emmanuel occupied Rome, and the Pope became henceforward the

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"prisoner of the Vatican." The occupation of Rome was the crown of the Italian Risorgimento; it marked the final triumph of the most romantic among the national movements of the nineteenth century.

Not that romance was by any means absent from the national movements in the Near East. For four hundred years the Ottoman Turks had been encamped upon European soil. Alien in creed, in race, in social custom and political tradition from the peoples of the Balkan peninsula, they had never absorbed nor even attempted to absorb the indigenous inhabitants; still less were they absorbed by them. But for the fact that they were the votaries of a religion inferior only to Christianity they would probably, like the Teutonic conquerors of Gaul, have yielded to the claims of a higher civilization and a purer creed. As it was they superimposed themselves (much as the English have done in India) upon Serbs, Greeks, Bulgars, and Rumanians, neither absorbing them nor wiping them out. The subjugated peoples disappeared from sight, almost from memory, for four hundred years; but as the tide of Turkish conquest receded, as the government of the Porte sank into greater and greater decrepitude, the submerged peoples re-emerged.

Portent of the Greek Insurrection

Of the principal nations in the Balkans, three—the Serbs, the Bulgars, and the Greeks—could nourish and sustain the sentiment of nationality by an appeal to the memories of the past. The fourth, the Rumanians, proudly claimed descent from the Roman colony planted by Trajan in Dacia.

The insurrection of the Greeks in 1821 was a portent in the history of the modern world. Not only did it challenge the Turkish sovereignty in the heart of the Empire, but it challenged it definitely in the name of a new doctrine, the doctrine that nationalities, like individuals, possess "rights."

If the Greeks had become tardily conscious of this principle, the fact was due partly to the large measure of local autonomy conceded by the Ottomans to the conquered races, partly to the classical revival of the eighteenth century, partly to the stirring of stagnant waters by the French Revolution and the Napoleonic wars, but most of all to the devoted and patriotic labours of the parish priests. Never did any movement display a more confused and perplexing medley of brutality and nobility, of conspicuous heroism and consummate cowardice, of pure-minded patriotism and sordid individualism, of self-sacrificing loyalty and time-serving treachery.

Victory for Freedom and Justice

Yet who, as Mr. Gladstone once asked, can doubt that it was on the whole a "noble stroke struck for freedom and for justice"? But for the opportune outbreak of war between Russia and Turkey, but for the cordial sympathy of England and France, but for the "untoward accident" of Navarino, the Greeks might have been compelled to yield; their success added to the polity of Europe the first of the new Nation-States.

The Danubian Principalities owed their emancipation to the Crimean War, and their union to the ardour with which Napoleon had espoused the doctrine of nationality. The official acceptance of Serbia and Bulgaria as virtually independent Nation-States may be dated from the insurrection movement of 1875-76, and from the Treaty of Berlin, in which the results of that movement were registered.

Nationality in the Balkans

The enduring significance of that treaty consists not, as contemporaries imagined, as indeed its authors supposed, in the new definition of the relations between Russia and Turkey; not in the remnant of the European domains of the Ottoman Empire snatched from the brink of

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destruction by Lord Beaconsfield, but in the new Nation-States that arose on the ruins of that Empire. The nationality principle may be as elusive as you will, but whatever its essential ingredients none can doubt that it is in the Balkan peninsula that it has manifested its existence most clearly and most unmistakably demonstrated its force.

Nationality in the New World

Not least in virtue of negation. The Balkan Settlement left Crete, the "Great Greek Island" under the heel of the Turk; it left the Rumanians of Bessarabia in the hands of Russia, those of Transylvania and the Bukovina in the hands of Austria, and by Bismarck's encouragement of the *Drang nach Osten* of his Hapsburg allies, it added the southern Slavs of Bosnia and the Herzegovina to the medley of peoples who sulkily acknowledged the rule of the Emperor Francis Joseph. The Great War of 1914-18 was implicit in the "settlement" of 1878.

The nationality principle has demonstrated its potency in the New World no less conclusively than in the old. How far it has been responsible for moulding the destinies of the States which have arisen in South America upon the ruins of the empires of Portugal and Spain it is difficult to decide, but the Republics of Brazil, Argentina, Bolivia, Chile and Mexico, to mention no other, exhibit many if not all the attributes of genuine Nation-States.

Evolution of the United States

As to the United States of America there is no ambiguity. The great Republic absorbs with astonishing ease and rapidity men of all nations, creeds and tongues, all peoples in fact, save those who are descended from the African negroes who first served the economic needs of the planters of the southern states. But for the prolonged and heroic efforts put forth by the northern states in the Civil War there would now be at least two

Nation-States, if not more, within the area occupied by the forty-eight states of the American Union; as it is, there has evolved one great Nation-State, extending geographically from the Atlantic to the Pacific, from the shores of the St. Lawrence to those of the Gulf of Mexico.

To the north of the United States there is rapidly evolving another nation, whose position becomes day by day less ambiguous. If there is any lack of definition in the status of Canada, Australia, New Zealand, and the Union of South Africa, it arises from the fact that as constituent states in the British Commonwealth they present to the political analyst a wholly new type of polity. The British Commonwealth is at present something less than a *Bundesstaat*, it is something more than a *Staatenbund*. To which of the two forms it will ultimately adhere it is premature to predict. On the one hand the Great Dominions are rapidly developing a sense of individual nationalism.

Polity of the British Commonwealth

They have claimed a place in the League of Nations which is hardly consistent with any semblance of imperial connexion; Canada has asserted her right to separate diplomatic representation at Washington, and the spirit of individualism, stimulated, no doubt, by the heroic part played by the sons of the Empire in the Great War, has so dominated the Dominions that they hesitated to accept the designation of "Imperial Cabinet" for the meeting of the Prime Ministers lest it should commit to common executive action the cabinets of the constituent states, cabinets which are, of course, severally responsible to their own Dominion legislatures. On the other hand, the Dominions are supremely and most reasonably anxious for a voice in the determination of that foreign policy the principles and the success of which are momentarily significant to them.

Such a voice could not, however, be claimed by, still less be conceded to,

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any state which did not share the common burden of imperial defence or failed to realize the responsibilities as well as the privileges incidental to integral partnership in an organic whole. The citizens of the great Dominions may be said, therefore, to possess a dual nationality as they acknowledge a two-fold allegiance. Primarily Canadians, South Africans, Australians and New Zealanders, as the case may be, they are also British subjects, citizens of one Commonwealth, subjects of one King.

The survey attempted in the preceding pages, cursory though it necessarily be, serves at least to illustrate the complexity of the conceptions combined in the term *Nationality* and the difficulties attendant upon precise definition. It should serve also to point a moral to enforce a warning. Phrases are the pitfalls of the half-educated, the despair of scholarship and science. Formulae are the refuge of the politician, but anathema to the statesman.

The Unit of "Self-Determination"

Nationalities may have "rights," and it may be desirable to defer to the principle of "self-determination," but the man who would penetrate from phrases to realities will be curious to ascertain where the sanction of those "rights" may lie, and what is the precise unit which is entitled to invoke the principle of "self-determination." The latter question is crucial. Self-determination for Great Britain might, for example, involve the denial of the privilege to Scotland or Wales, self-determination for Bavaria might mean its denial to Germany. Everything turns upon the selection of the unit. Professor Zimmern goes so far as to affirm that "self-determination is not a principle of Liberalism but of Bolshevism." Without entering upon a discussion so obviously apt to provoke controversy, it may be said that while, in a general sense, the privilege or right or principle will be denied by no reasonable man, the application of it in particular cases will frequently raise

difficulties so great as to reduce the practical value of the principle to little more than the realization of an abstract formula.

One question remains. The nation-state is the typical formation of the modern world. Is it likely to be a permanent formation? Is it the final goal of international evolution, or a transitory stage? One thing must be said at once. Nationalism may make for liberty—it affords no security for peace.

The Ideal State Formation

No one who can estimate the debt which mankind owes to the city-states of ancient Hellas or to the republics of medieval Italy will ever seek to depreciate either the political or the cultural value of small political communities. But the conditions under which the Greek experiments were made were peculiar, and the city-states neither promoted peace nor preserved their own existence. To the small nations, too, the world owes a heavy debt. But the small Nation-State is in the modern world a complete anachronism. If it survives it will survive as an exotic in ungenial soil. The ideal formation is, as Lord Acton seems to suggest, the coexistence of several Nations under the same State.

Where Hope for the Future Lies

This, as he points out, affords "a test as well as the best security of its freedom. It is also one of the chief instruments of civilization" ("Freedom," p. 290.). Happy is the State which, with contentment to each, includes many Nations; and well is it for the peace of the world if there be great Commonwealths which comprehend within their ample borders many self-governing States. In the extension of the federal formation, with due provision for variety of detail, lies the best hope for the political future of mankind.



FINE SPECIMENS OF AN ABORIGINAL RACE OF AMERICA

Slight figures with well formed but not muscular limbs, Mongoloid features, long, dark hair evenly trimmed, and skin of red cinnamon hue are characteristics of the true or "red" Carib Indians. The heart of South America was the cradle of their race. Aforetime cannibals, they were settled in Guiana and in the islands of the Caribbean Sea when Columbus discovered the New World

Photo, Sir H. H. Johnston

DICTIONARY OF RACES

By Northcote W. Thomas

Anthropologist and Author of "Natives of Australia," etc.

The accompanying dictionary of races, specially compiled by Mr. Northcote Thomas for PEOPLES OF ALL NATIONS, is unique. No work of reference contains so complete and convenient a list of living peoples. Within its compass is condensed an immense amount of information about the racial origins, geographical distribution, physical types and social customs of the peoples enumerated. But even this is merely supplementary to that embodied in the whole work. It is to be consulted in conjunction with the ethnographical maps and with the General Index, which gives references to the pages wherein individual peoples are described and illustrated

IN presenting this list of the peoples now inhabiting the world it is proper to explain the connotation given to the differentiating words: Race, tribe, family of languages, language and dialect. Absolute scientific classification is virtually impossible, so closely interrelated are many of the groups of both men and tongues, but for practical purposes the following definitions hold good.

Race properly indicates a biological group distinguished by its physical characteristics, colour, hair, features, etc., and is of pure blood. But it is also used (1) of modern groups of mixed descent which by convergence have come to present a certain physical type, and (2) of groups whose bond of union is mainly cultural and linguistic and whose unity is therefore largely due to historical and political grounds.

Tribe is a word of very varied meanings. Two types may be distinguished in India—(1) a collection of families who claim descent from a common ancestor, which may be an animal, and are also to some extent united by the obligation of the blood feud; they generally use a common language and own a definite tract of country; the Pathans of the north-west border are an example. (2) The group that is united by blood feud only and admits strangers, as it does not claim descent from an eponymous ancestor; the Baluchi are an example. Generally speaking in India the tribe tends to pass into the caste, being divided up into an infinity of divisions according to occupation, etc. In Africa the tribe is a group of peoples speaking the same language but often having no common ruler and no feeling of unity; it does not act together and its members are under no constraint not to make war upon each other.

Ababua or **Babua**. Bantu-speaking people of the Welle-Bomo-Kandi area, Belgian Congo. The Ababua seem to include a number of distinct tribes, such as the Bakete, Mobalia, Mobati, Bakango, etc. At least two types are intermingled, one short headed, the other long headed. The Ababua are of moderate height and had a great reputation for ferocity, spread by the Azande chiefs, who purchased ivory from them at low prices; but they do not seem to be courageous, though the men are skilful hunters, killing elephants with poisoned spears. They are a merry people, and very hospitable.

Abarambo. Rather short-headed people of the Welle area, related to the Madi.

Language. With regard to speech, individual languages are ordinarily composed of groups of related dialects, which are semi-independent units with a certain vocabulary common to them and to the language of which they form a part, but with other words either peculiar to themselves or used in common with a restricted group of dialects. The area over which a given word is used is rarely coincident with the area covered by a given dialect, but is either smaller or larger. A rough test of whether a form of speech is a language or a dialect is given by ascertaining whether speakers of one dialect readily acquire the allied form, or understand it when spoken. Where this is not so, it is really a question of distinct languages. Thus English is a group of languages, each made up of related dialects, speakers of all dialects having in common a language more or less distinct from all the dialects, viz., standard English.

Families of Languages are major groups into which fall the thousands of individual languages spoken on the earth. They include the following among others: Australian, Austric=Indonesian, Melanesian, Polynesian, Mon-Khmer, etc., with perhaps, Indo-Chinese, Dravidian, Finno-Ugrian, Indo-European or Aryan, Nigritic, including Bantu and Sudanic, Papuan, etc. The aboriginal languages of America have not yet been finally classified into families, and there are many forms of speech, like Basque, which are isolated and perhaps represent the remnants of previously existing families. A language is said to belong to one of these families when historical proof is given that it is descended from the remote ancestral form from which the whole family is believed to come.

Abchases. Section of the so-called Circassians of the Caucasus, whose language, however, is only distantly related to Circassian. They are much shorter headed than the other Circassians and, generally speaking, brunette; a short but strong folk with irregular features and an uncivilized aspect.

Abor. Small hill tribe of the north-east of the Brahmaputra valley, in Assam, closely connected with the Miri. They speak a language of the north Assam branch of Tibeto-Burman.

Abyssinians or **Abessinians**. People of Abyssinia, a term without racial significance and a corruption of the word "habeshi," used by Arabs of the mixed peoples who

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united to form a Christian state. The two chief languages are Amharic and Tigré, both of Semitic origin; the other languages are Hamitic. Among the tribes are the Abyssinians in a more restricted sense, the Beja or Bishârin, the Hadendoa, the Beni Amer, Galla, Hallenga, etc. Two main types seem to be represented among the population, one negroid with broad nose, the other Hamitic with a skull of somewhat the same type but a narrow nose. But among the Galla, and still more the Hadendoa, is an element, found in ancient Egypt and therefore presumably ancient, with a skull much lower in proportion to its length. Although the south of Arabia is now occupied by a short-headed type it seems probable that the Hamitic stock had its origin there and that from Abyssinia it penetrated into Upper Egypt, where it existed in pre-dynastic times.

Acawoy. Tribe of Guiana Indians speaking a Carib tongue. Somewhat shorter than the Carib properly so-called, they are forest dwellers and, perhaps for that reason, feared for their slyness. They build wall-less houses, and usually limit themselves to one wife. The dead are buried in a standing position.

Achinese. People of Sumatra who are great fighters, depend on agriculture for their subsistence, and are darker and taller than the Malays.

Adighe. Indigenous name of the Circassians.

Aeta. Negrito inhabitants of the Philippine Islands, who live mainly in mountainous districts. The name is often used to mean Philippine negritos in general. The hair is woolly and black, but, as among the negroes, it is sometimes bleached on the top to a reddish tinge; the skin is dark chocolate, sometimes with a reddish tinge. There is a considerable range of stature, but the average seems to be about three inches short of five feet; the head is longer than that of the Andamanese, but not so long as that of the Semang, their nearest negrito neighbours. The nose is very broad compared with its length, and there is virtually no bridge to it. The lips are thick but not protruding. Long after the arrival of the dominant Malay races, the Aeta were recognized as masters of the soil. They live mainly on game, fish and forest products. In temperament they are indolent and timid, but become violent under provocation; they are described as truthful, honest, and virtuous.

Afghans. People mainly of Iranian stock, including the Afghans proper, Pathans, Ghilzais, Duranis, Hazaras, Uzbegs, Tajiks, Aimaks, etc., some with Mongolian elements. Their language is called Pukhtun in the north, Pushtun in the south. They prefer to call themselves Pushtun, which means mountaineers; the meaning of Afghan is uncertain. Pathan is the same word as Pushtun; both may be identical with Paktues, a tribe mentioned by Herodotus.

Afridi. Pathan tribe of the Peshawar border of India, who are divided into eight principal clans. They are tall, spare and exceptionally well built, and brave, but thoroughly treacherous, active but intolerant of heat; nominally Mahomedan, but ignorant

and superstitious. A clan once suffered under the reproach of having no shrine at which to worship; they induced a sainted man of another clan to come among them, and then murdered him to acquire in his burial-place a sanctuary of their own.

Ainu. People of Japan and south Sakhalien, notable for the profusion of their black wavy hair. Short but strongly built, with broad face and nose and rather long head, they differ from all surrounding types. They have been referred to both the Alpine and the Mediterranean races, and supposed to be allied to Russians, Todas and Australian aborigines; they are said to have occupied the whole of Japan for nine centuries, after expelling a dwarfish race, who are known as the Koro-pok-guru. They hold great festivals in honour of the bear.

Akamba. Bantu-speaking people of East Africa, on the eastern slopes of the high lands south of the Upper Tana. They are of medium height with a head somewhat shorter than usual; two types of head occur, one negroid, the other, common among the chiefs, with a wider forehead and narrower jaw; the eyes are sometimes oblique. They chip the upper incisors and knock out the middle lower incisors. Proud, disinclined to work for Europeans, cheerful, hospitable, fond of children, whom they spoil by indulgence, they are attached to their homes and honest, according to their lights; cattle stealing was, however, meritorious. To-day they are peaceful and harmless, but this is due to fear of consequences. In addition to the ordinary negro type, there is a very strong, short-headed element, amounting perhaps to nearly one third, which seems to go back to an earlier pygmy population.

Akha. Tribe of Burma, with coarse, heavy features and only a vague general resemblance to the more effeminate Annamites. They have noses with higher bridges than the Mongoloid people, and the jaw is pointed and somewhat projecting. All villages have large gateways, usually two, to keep out evil spirits. Even ancestors are regarded as malignant, and the west door of the house is reserved for them, no stranger and no male being allowed to pass, and women only with reverence and not as a regular practice. They are also called Kaw, and speak a language of the Lolo group.

Ala. Tribe of Achin, believed to be allied to the Batta.

Albanians. Inhabitants of Albania, descendants of the Illyrians, of whose language they speak the sole surviving form. The Albanians are divided into Ghëg (north) and Tosk (south).

Aleut. Branch of the Eskimo. They inhabit the Aleutian Islands and part of Alaska. The name seems to mean "island"; they call themselves Unungun. They are intelligent compared with the Eskimo, but less independent. They were originally warlike, but the treatment meted out by the Russians reduced them to a tenth of their original numbers and broke their spirit.

Alfures. Generic name given to tribes of very different types in the Malay Archipelago. In some cases—e.g. in the Moluccas—

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they are light coloured non-Malay people, with black straight hair, oval eyes, and good physique, and of rather small stature; but the Banda people apply the name to the frizzly-haired people of Ceram, the Kei Islands, Tenimber, etc., who are presumably of dark complexion and have some negrito blood. The name does not really mean more than non-Mahomedan.

Algonquins. Linguistic family of North America which at present falls into three sections—Blackfeet of the west, Cree-Ojibwa of the middle-west, and Wabanaki of the north-east.

Alpine Race. Short-headed, pale or swarthy stock composed of French, South Germans, Russians, some Albanians, Armenians, Tajiks, etc., and supposed to have originated in the Asiatic plateaux.

Alunda. Bantu-speaking people of Angola, who were ruled by the Mwata Yamvo from the seventeenth century onwards.

Amambwe. Bantu tribe of the Nyasa-Tanganyika plateau; they knock out the two middle teeth of the lower jaw, it is said, with an axe.

Amazon - Orinoco Tribes. Group covering quite half the South American continent at one time, comprising four main language stocks, Arawak and Carib in the north-west, Tupi and Tapuya in the south and east. The lower tribes live by hunting, fishing, and agriculture, dwell in "long" houses, wear little clothing, signal with drums, and initiate young men by whipping. In Guiana is a rather higher culture with weaving of cotton; on the coast stone work was prominent among the Tupi. The Tapuya, on the other hand, are cannibals, and stand low in the scale of culture.

Ambundu. Bantu-speaking people in the hinterland of San Paul de Loanda.

Amerindians or American Indians.

The general designation of all pre-Columbian inhabitants of America, including sometimes the Eskimo. Many tribes in North America are concentrated on reservations, where much of the old life is impossible. Census records for this area give an Indian population of under 400,000, a decrease probably of two-thirds since the discovery of America. The most important language groups are: Athapaskan, Algonquian, Iroquois, Siouan, Salishan, and Shoshone-Nahuatlan (N. and C. America); Arawak, Carib, Tupi, Tapuya, Puelche, and Tsoneka (S. America), the total numbers being 56 (6 extinct) in N. America, 29 in C. America, and 84 in S. America. Culturally they fall, or fell, into a number of groups: Plains, Plateau, Pacific Coast, Eskimo, Mackenzie, Eastern Woods, South-West, South-East, Nahua (N. and C. America), Inca, Guanaco, Chibcha, Amazon, and Antilles (S. America and islands).

Anatolic Languages. Indo-European group, including Armenian and the extinct Phrygian and Scythian.

Andamanese. Negrito natives of the Andaman Islands, also called Mincopies. They range in colour from bronze to "sooty black," and the hair, which is very frizzly, seems, like that of the Bushman, to grow in tufts. They stand about 4 ft. 10 in., and are

well proportioned; the nose is straight but small and deeply depressed at the root; the head is small and short in proportion to its length. They depend mainly on fish for food, have no domestic animals, and do not till the soil. They can hardly be said to wear clothing, though they adorn themselves with many ornaments. They dwell in small huts which are little more than roofed spaces, but large communal huts are also found in which each family has its own quarters. There are separate quarters for boys and for girls. Their language is remarkable for the number of vowels—twenty-four, according to one authority; they classify their nouns, and there are sixteen forms of each personal pronoun, according to the class of noun on which it depends.

Andi. Caucasian people, said to be of Jewish type. They speak an Avar language.

Angoni. Bantu-speaking people of Zulu origin on the west side of Lake Nyasa, and separated from the lake by the Nyanja. They are dwellers in the highlands, 4,000 feet above sea-level, in an open, undulating country, comparatively treeless; they are not located in permanent villages, but move every two or three years. They broke away from the Zulus in the time of Tshaka (1820), and in their migrations absorbed elements from many tribes; they are known in places as Mavitu, Maviti, Magwangwara, Wamakonde, and Ruga-Ruga. The name is also applied to the Anyanja, conquered by the Angoni and subject to their chiefs. They are cattle-keepers, and work in the fields is usually left to the junior wives; the men's place is in the cattle-fold. As conquerors they used to send to the Nyanja for additional wives, and chiefs used to have harems of over a hundred.

Annamese. People of Annam, who speak a language of the Tai group of Siamese-Chinese which has, however, been influenced by some alien speech; it was formerly attributed to the Mon-Khmer family. The Annamese have a broad, high forehead, high cheek-bones, and small flat nose, rather thick lips, black hair, a scanty beard, and a coppery complexion. The head is round and the features are coarse, with a sly expression. They are tricky, arrogant, and dishonest, hard-hearted, unsympathetic, and grasping. The word Annam is comparatively modern; the Giao-shi (cross-tced) are mentioned in the legendary Chinese annals of four thousand years back. Some two thousand years ago many Chinese emigrants settled, and merging with the Giao-shi, formed the people now known as Annamese. The name of the Giao-shi is given them owing to the great distance that separates the big toe from the others.

Antaimoro. Tribe of the extreme south of Madagascar. They are of negroid or negro type, with frizzly hair.

Antankarana. Tribe living at the northern extremity of Madagascar, and speaking a dialect with some marked differences.

Antanosy. Tribe of the south-central part of Madagascar.

Anti. Arakanan tribe, also known as Campa, who live in the forests of the Upper Ucaiyali. They are noted for their cannibalism.

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Antilles Area. West India islands, originally populated by Arawaks, later overrun by Caribs, whose culture was closely allied to the canoe culture of the Amazon area.

Antimerina. Commonly known as Hova. The dominant type in Madagascar in the last century; they are descendants of sixteenth century immigrants.

Aoulias. People of Nepal, possibly descendants of lower caste Hindus.

Apache. North American Indian tribe of the south-western group, speaking an Athapascan language, so named probably from a Zuñi word meaning enemy, in allusion to their warlike character. They were originally hunters, rather above medium height, good talkers, and honest according to their lights.

Arabs. People of Arabia, also found in north Africa and in other parts of Asia as a result of movements in historic times. In Iberia, Central Asia, Malaysia, etc., the immigrant Arabs have lost their native speech or their racial individuality, or both. The modern Arabians fall into two groups, the mainly settled agricultural people of Yemen, Hadramaut and Oman, who count themselves descended from Shem, and the northern (Beduin) peoples, who look to Ishmael as their father. But it must be remembered that large parts of Arabia are wholly unknown. The Beduins (dwellers in the desert) have long heads with a short, fairly broad nose, seldom of the "Jewish" type; the southern Arabs are shorter and more variable in skull form, but predominantly short headed. The Himyarites, who were found in Arabia two thousand years ago, are no longer distinguishable in their own land, but they are still dominant in Abyssinia.

Araucan. Aborigines of Chile, the Puelche who moved down the Rio Negro and came into contact with the Pampas Indians. Their culture is that of the Guanaco area, and resembles that of the Plains Indians of North America. They are now mainly occupied with agriculture and stock breeding. They are of small stature but robust, with a short broad nose. In character they are proud, independent, brave, inconstant, secretive, and taciturn.

Arawak. Group of South American tribes, formerly found in the Antilles also. On the continent of South America they range from the Upper Paraguay river to the north of Venezuela. Among the Arawak tribes are the Arawak proper, the Maypure, Mojo, or Moxo, Wapisiana, and Ipurina. They seem to have had their origin in East Bolivia, whence they spread along the basins of the Amazon and Orinoco. In physical type they do not seem to differ much from the Carib, who, in the Lesser Antilles, had killed off the Arawak men and taken the women to wife at the time of Columbus; in the Greater Antilles the population was still Arawak. They are a typical inland race, however, and as they early cultivated the tapioca-plant (manioc), their first home cannot have been in an area subject to periodical floods.

Arawak. Guiana tribe speaking an Arawakan language. They are short of

stature and light coloured. Descent is reckoned in the female line, and a man goes to live with his father-in-law at marriage. They are a cleanly people and have taken over much European culture; they make a special kind of fibre hammock and much pottery. They have a remarkable custom of whipping each other as a diversion.

Arecuna. Carib-speaking tribe of Guiana. They are a dark-skinned, strongly-built people of warlike character, much dreaded by the Macusi; as savannah people they build clay huts; they use the blow-gun, which they manufacture for other tribes from the stems of a palm.

Armenians. People of Asia Minor speaking an Indo-European tongue. The head is short but the stature varies considerably, and the name Anatolian has been given to the taller type. The skin is swarthy white, and a peculiarity of the head is that it is very high and much flattened at the back, so that it seems to fall almost vertically; the nose is high and narrow. Representatives of this type are to be found in Persia, and among Greeks and Turks; it has been suggested that they are descendants of tribes who formed the great Hittite Empire.

Armenoid. The type represented by Armenians.

Arunta or Aranda. Tribe of Central Australia, ranging from the Macumba river to the Macdonnell Ranges, which rise to a height of 5,000 ft. They have a complicated social organization with eight intermarrying classes.

Aryan. The same as Indo-European. It is often used erroneously in the form "Aryan race" of the peoples who speak Aryan tongues.

Aryo-Dravidian. Group, also termed Hindustani, of people in the United Provinces of India, Bihar, Ceylon, etc., with a longish head and a nose which varies in shape according to social station, the upper ranks having narrow, the lower broad noses in proportion to length. The complexion varies from light brown to black.

Ashango. A Bantu-speaking tribe of the Gabun on the Ogowé and behind the Nkomigaloa, French Equatorial Africa.

Ashanti or Asanti. Warlike people of the Gold Coast, near kin of the Fanti, to the north of whom they live. The "customs" of the king of Ashanti, involving many human sacrifices, were formerly notorious; one of his chief possessions was the golden stool or throne. Gold dust was in use among them when the first European voyagers reached the coast in the fifteenth century; it is probable that the Carthaginians and Egyptians had dealings with the coast. Beliefs closely resembling those of the Egyptians are held by the Twi (Fanti-Ashanti tribes) with regard to reincarnation.

Assamese-Burmese. Stock of Tibeto-Burman family.

Assiniboin. North American Indian tribe of the Plains group, speaking a Siouan language and now on reservations in Montana. They separated from the Yankton more than three hundred years ago near the head waters of the Mississippi, and were thenceforth constantly at war with the Dakota, their kinsmen. They

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seldom cut their hair and add false hair at times till the twist reaches the ground.

Atayal. Group of savage tribes inhabiting the north of the island of Formosa. They are active and aggressive head-hunters, and their trophies are put on a platform in the open air. They are certainly not of Mongoloid type and may be primitive Indonesians. They live on millet, rice, taro, and other vegetables, together with the meat of deer and wild pig; some of them do not use salt. A curious feature of the marriage customs of one section is that a newly-married couple for a few days occupy a habitation raised twenty feet above the ground on piles. Their religion is mainly ancestor worship.

Atyo. The Bateke to the north of Stanley Pool, in Belgian Congo. Atyo is their own native name; Bateke means pygmy.

Australians. Aboriginal population of Australia, always very small in numbers and to-day almost or quite extinct in many places. Linguistically, they fall into two main groups, one, with an older and a younger section, called the Australian languages, occupying the southern part of the continent; the other, perhaps related to the Papuan family, in the north; the languages of the second group are very much split up and not necessarily related to each other. There is a considerable difference in skull shape that corresponds in distribution only in part to that of languages. There may have been a negrito element present in small numbers before the Australian type arrived, when Torres Strait was still dry land. A wave of immigrants of negroid type seems to have followed, which has left some traces in the hair, almost frizzly in some cases, almost straight in others; the stature varies from 5 ft. 2 in. to 6 ft. 3 in. in men. The ridges over the eyes are strongly marked, and the forehead has a backward slope; the nose is broad and deep-set at the root. The Australian seems to be quick at learning, at any rate in youth; but he is unreflective in the main and tires quickly when he is called upon to undertake tasks in which he has no interest. He is on the other hand tireless in carrying out ceremonies, which may continue for days, associated in his mind with the multiplication of food stuffs or the initiation of youths. In their natural state the Australians are found to be gentle and good-natured, indulgent to children, and kind even to their dogs.

Avars. Most important Lesghian people of the Caucasus. An Avar people migrated in the sixth century to the Danube, but there is no evidence that this Sarmatian people is the same as the modern one. They are a warlike folk.

Awatwa or Batwa. Negro tribe living in the swamps on the Luapula river, south of Lake Bangweolo, Central Africa.

Awemba or Babemba. Bantu tribe of Rhodesia, who mummify the corpses of their chiefs by rubbing them all over with boiled maize till the skin becomes dry and shrivelled.

Aymara. People of Bolivia. The name was early applied to the Colla and other Titicacan tribes, but it seems to belong properly to non-Quichua peoples, also short

headed but entirely distinct from the Quichua, though some authorities assert that the tribes are physically indistinguishable, save that the Aymara no longer deform the skull. In burial customs they differed widely, the Aymara using a square edifice, the Quichua an underground chamber. The Aymara Indian of to-day is a dweller in the highlands, strong and muscular, of bronzed complexion; according to some observers, the eyes have a slant reminiscent of Mongoloid ancestry. They are a reticent people, sober and industrious, except when religious rites occupy attention. Like the Quichua they have a primitive kind of weaving in which the loom consists of four stakes driven into the ground. Their most important domesticated animal is the llama, which serves as a beast of burden. Though they profess Christianity, they still hold to their old gods, who are believed to dwell in ice and snow.

Azande. Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Niam-Niam from their addiction to cannibalism. The skull is of a medium type inclining to long, and though they have been described as tall they appear to be in general shorter than the Nilotes and also somewhat lighter skinned, inclining to a reddish colour. They were formerly a warlike people and belonged to the group of tribes which made use of the throwing knife, a many-pointed piece of iron which probably had a curved flight.

Aztecs. Mexican tribe representing a mixture of the ancient Aztecs and Tlascalans. Their houses are made in three parts—god house, cooking house, and granary; there is also a vapour bath house of stone. Idols are built into the granary as talismans.

Baba. Term for a Malay of Chinese descent.

Babunda. Bantu-speaking tribe of the Kasai-Kwilu area of Central Africa. Exceedingly black and a fine, stalwart people with abundance of hair in the case of men, they are a warlike race who are great rubber traders. They do not build villages, but live in the middle of their plantations, so that a single settlement may be a couple of miles long.

Babwende. Bantu-speaking people of the Congo, inhabiting the cataract region.

Bachama. Tribe of the northern provinces of Nigeria, allied to the Batta, on the Middle Benue. They speak a language of the Benue-Chad group and are said to be cannibals, but there is no evidence of it.

Badaga. Agricultural tribe of the Nilgiri Hills of the Deccan, India. They speak a Dravidian language, said to be allied to old Kanarese, and are a long-headed people who dwell in extensive villages situated as a rule on a low hill, in which all the houses on one side of a street are under one continuous roof. The milk house is very sacred and no woman may enter it. The women do most of the work in the fields, and as a reward get worse food than the male members of the family.

Badakshi. Round-headed people of the Upper Oxus.

Badjok. Bantu-speaking people of the Kasai, Central Africa, who came originally

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from the south. They are undersized and dirty, but have a great reputation as warriors, have no sense of fear, are great elephant hunters, and do a large trade in rubber.

Baggara. Arab tribe of Darfur, Sudan, whose name means "cattle keepers." Some are as dark as negroes but their features are fine and regular.

Bagesu. Cannibal Bantu-speaking tribe of the eastern slopes of Mount Elgon, East Africa. They are of medium height, with broad noses that show no bridge. The skull is short. There is nothing repulsive about their faces, which can even be termed pleasing. They are now agricultural, but were probably originally a cattle-keeping people.

Baghirmi. Sudanic-speaking tribe on the south-east of Lake Chad, North Central Africa. They are tall and healthy, but the women are over-stout. They hunt elephants on horseback with poisoned spears.

Bahurutse. Section of the Bechuana, of South Africa, also called Bakwena. They followed a chief known as Mohurutse and took their name from him.

Bahutu. Subject people of Urundi, East Africa, governed by the Batussi. They are of small stature, with legs disproportionately short, but the body muscular. They differ from the Batussi in the projection of the lower part of the face. In colour they are of a dark coffee tint with a violet sheen, but some show the reddish clay colour of a South American Indian.

Ba-ila. Bantu-speaking people of northern Rhodesia. Two distinct types seem to be found—one tall and finely made, with a long nose and thin nostrils, generally speaking good-looking; the other, short, heavily made, bull-necked, with a flat nose. These types are not distributed according to rank. In colour they are chocolate-brown to almost black, but a new-born child is a dirty yellow, and with hair also lighter. They knock out six teeth in the upper jaw.

Bajau. Malayan people of the west coast of Borneo.

Bajabi or Bajavi. Bantu-speaking tribe of the Nyanza and other Ogowe tributaries.

Bakango. Welle tribe of Central Africa, allied to the Ababua, who seem to intermarry with Azande. They are short in stature, fifty per cent. not exceeding 5 ft. 4 in. A river people, their diet is largely composed of fish.

Bakhtiari. Inhabitants of Susiana (Khuzistan), Persia, who speak Kurdish dialects and are probably northern Mongols who have taken over an Iranian speech.

Ba-'Eshi-Kongo. People of the old kingdom of Kongo, who occupy a large part of the area south of the Congo river between the Kwango and the sea. There is a second Bakongo tribe between the Kasai and the Lulua, who are probably a branch of the Bushongo.

Bakuba. A branch of the Baluba people of the Belgian Congo.

Bakulia. Bantu-speaking tribe of East Africa, to the east of the Wageia. They were at one time called Wassuba. They are a tall people, over 5 ft. 7 in. on an average, and are probably of mixed origin, with some Hamitic blood.

Bakusu. (1) People of Yakusu, Stanley Falls; (2) a tribe allied to the Manyema. They are located between the Middle Lomami and the Lualaba and are not to be confused with the Bankutu or Bakuchu of the Kasai.

Balali. Section of the Bateke, on the north bank of the Congo, a little east of the Kenka river.

Balangi, Balengue, or Balengie. Bantu-speaking tribe of the coast of Spanish Guinea, between the Campo and Kribi rivers.

Balti. People of Tibet, identified by some with the Dards, by others with the Sacae of Herodotus who invaded India from the north about two thousand years ago. They are now Moslems and speak Tibetan. It is certain that their physical conformation is not Mongolic, for they have ringlety hair, a full beard, and abundant body hair, together with a long head and straight eyes, in striking contrast with the neighbouring people of Ladakh, who are thoroughly Mongoloid in appearance. In their country are remarkable rock carvings attributed by the present inhabitants to a long-vanished people. They are famous horsemen and the original inventors of the game of polo.

Baltic Languages. Small Aryan group, comprising the extinct Old Prussian, Lettish, and Lithuanian.

Baluba. Warrior people of the south-east of the Belgian Congo. The name is also given to mixed peoples of the Kasai. The name appears to mean "wanderers." The western Baluba have been called Bashilange.

Balunda or Alunda. Bantu-speaking people south-west of Lake Bangweulu, northern Rhodesia.

Bambala. Bantu-speaking people of the Kwilu river, West Africa, also called Bushongo. They have a curious custom of covering their bodies with a kind of reddish clay. They are a cheery, happy-go-lucky folk, much given to gambling, by which a man will lose, not only his wife and children but even his own liberty. In colour they are a very dark brown, but thick lips and flat noses are exceptional; the northern Bambala are strongly built, but there is less food in the south; a lighter colour seems to go with the slighter build of the southern portion of the tribe. Cannibalism is of everyday occurrence among them; as a rule enemies and criminals are the victims, but slaves may also be slaughtered. This notwithstanding, they are a pleasant, peaceable folk, kind even to their slaves, who are treated more like children than serfs.

Banda. Important group of tribes in French Central African territory north of the Ubangi. Some of them use lip disks of one or more inches in diameter, like the Yao of Nyasaland.

Bangala. Bantu-speaking people of the region between the Ubangi and the Congo and south of the Congo, including the Boloki, Mbala Bolombo, and others. The name seems to be derived from the fact that there was a large group settled at Mangala; they do not know the name themselves. The Bangala language has come to be used as a means of inter-communication over a large

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area. The height varies considerably, with an average of about 5 ft. 7 in.; there is a short-headed element in the tribes mixed with a more important long-headed type; a certain number have thin lips. They file four or more teeth to a point.

Bankutu. Cannibal tribe of the Upper Lukenye, Belgian Congo. They are a small and dirty people, timid, treacherous, ugly, sullen, and of unprepossessing manners. They have, however, an unusually neat and picturesque type of hut.

Bantu. Sub-family of African languages, allied to Sudanic in respect of a large proportion of its word roots and to the semi-Bantu portion of the Sudanic sub-family in respect also of morphology and syntax. The characteristic feature is that all nouns have a pronominal prefix, which is repeated before adjectives or verbs to show the concord. Bantu-speaking peoples of the extreme south differ so little in speech from those of the extreme north, that Zulu is intelligible in Cameroon. The Bantu languages occupy all the southern part of Africa from near the Equator southwards, excepting areas of Hottentot, Bushman and Pygmy (?) speech, or such parts as are now Europeanised. There is no corresponding Bantu race nor yet any physical type of which it can be said that it is specifically Bantu, but the term is applied in a narrower sense to tribes with a strong Hamitic element.

Banyoro. Tall and well-proportioned Bantu-speaking people of Uganda, who extract the four lower incisors. A long-headed people, they are on the whole honest, but have the reputation of being splendid liars, though this seems to be due to past oppression by their chiefs.

Banziri. Trading people of the Ubangi river, Central Africa. They build beehive huts and arrange them in two long lines, sometimes over a mile in length. They are good farmers and expert watermen.

Bapindi or Bapende. Bantu-speaking people of the Kwilu-Kasai area, who are expert weavers. They should not be confused with the Bapindji or Babindji.

Bapuko, Naka or S. Banoha. Bantu-speaking tribe of Spanish Guinea, between the Kribi and Nyon rivers.

Bara. Tribe of south-central Madagascar, with the reputation of being distrustful and churlish; they are a Plains people and relatively uncivilized.

Barabra. Dark-complexioned tribe of Nubia, with long skulls and woolly hair. The name is the same as that of the Berber; it is derived from Arabic and means "foreigner."

Barotse. Conquering Bantu tribe which founded a great empire in what is now northern Rhodesia.

Barundi. People of East Africa, made up of the subject Bahutu and the dominant Batussi, whose privileged classes include the Waruanda.

Bassa or Gbasa. Name of a Kru tribe of Liberia. There are also tribes known as Bassa in the northern provinces of Nigeria (Bassa Komo, Bassa Nge) and in Cameroon.

Bashkirs. Mixed people of Russia, of

Mongoloid type. The name is said to be of Turkish origin and to mean "bee keepers."

Basques. People of the western Pyrenees, partly in France, partly in Spain. They speak a language that is by common consent non-Aryan and is generally regarded as a survival of the pre-Aryan languages of two or three thousand years ago, possibly that of the people called Iberians, who occupied the sea-board of Gaul from the Rhône to the Pyrenees, and were originally resident between the Ebro and the Pyrenees. There is a distinct Basque type, characterised by a rather triangular face, broad temples, and long, pointed chin, with dark eyes set rather close, a long thin nose, and dark hair. North of the Pyrenees, however, the skull seems to be noticeably shorter than in the Spanish provinces, though the dividing line is not exactly coincident with the national boundary. The French type has been regarded as the purer. The Basques are assigned to the Mediterranean race, being regarded as a variety evolved by isolation and in-breeding. Many suggestions have been made as to the affinities of the language, e.g. that it is akin to Berber, Finno-Ugrian tongues, Kolarian, etc., without any very clear evidence being forthcoming.

Basundi. Bantu-speaking people of the north bank of the Lower Congo, who seem to have come from the Lower Kwango.

Basuto. Bantu-speaking people of south-east Africa, east of the Orange river, where they seem to have arrived about a hundred years ago. They are made up of a great number of different clans or tribes. The traditions of some of them have been interpreted to mean that they crossed the Zambezi in the eleventh or twelfth century. They preserve genealogies of their chiefs going back to the sixteenth century. Less than a century ago some of them were still cannibals; but they took to the practice, it appears, when their flocks and herds had been captured by invading peoples, who also killed much of the game.

Batak. (1) The same as Batta, a tribe of Sumatra; (2) a negro tribe of Palawan, Philippine Islands. Described as very shy, they have long, kinky hair, and use the blow-gun.

Batetela. Bantu-speaking tribe east of the Sankuru, Belgian Congo, many of them much influenced by Arabs and Europeans. Their country is fertile, and abundance of food has enabled them to develop into a race of great stature. Brave, hospitable and kind-hearted, they are, as a rule, dark in colour, but some are light yellow.

Batta. (1) Tribe of the Middle Benue, West Africa. They are allied to the Bachama and speak a language of the Benue-Chad group. (2) Sumatran tribe of small stature who live mainly north of the Equator, also called Batak. Their stature is about 5 ft. 3 in., and the skull somewhat short; the skin is clear and the face round, but the cheek-bones are not prominent; the nose is straight or concave, the beard thick; the hair is fine, of black colour, with chestnut as a variant. They are cannibals, but eat only enemies killed in battle, prisoners of war, and convicted criminals, never their own relatives.

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Batussi. Dominant people of Urundi, East Africa, who rule the Bahutu, numbering about one and a half millions, by superior intelligence. The Batussi are proud, quiet and reserved compared with their subjects, and seldom say what they think. They are reputed to be untruthful, lazy, and cowardly, leaving all work to the subject people. They are tall, some over 6 ft. 6 in., and no grown-up man less than 5 ft. 9 in.; but they are well proportioned, though the body is often slender, yet their hands are smaller than those of the average European. There are two types of face among them, the superior, with narrow nose, thin lips, and small mouth; the other more negroid, but oval, with small but well-developed chin. A singular feature is that the upper teeth often project over the lower; the hair is, however, as woolly as in the ordinary negro.

Batwa. Pygmoid people of Urundi, East Africa, who are, however, considerably taller than the real pygmy. Those who have taken to agriculture reach 5 ft. 3 in., no doubt owing to admixture with the Bahutu, who are themselves but little taller. They are a mixture of pygmy, forest Bantu, and inter-lake Bantu; and some observers have suggested the presence of a long-headed Bushman type. They form not more than one per cent. of the population of Urundi, and as a pariah class are naturally driven to trickery and slyness. They are, however, friendly with the Batussi and are actually the guards of the king in Ruanda.

Bayanzi. Name given to several distinct African tribes. Stanley gave this name to the Bobangi (?); it appears to mean "savage" and is applied also to some of the Kasai tribes.

Bechuana. Number of tribes extending from near the Zambezi to the Orange river, one important section being the Basuto. The name goes back not more than a hundred years, and is not recognized by the natives themselves. They are allied to the Bawenda of the Transvaal.

Beja. Hamitic people of East Africa, including the Ababdeh, Bisharin, Hadendoa, Halenga, Beni Amer. They are essentially a nomadic and pastoral people though a few have taken to agriculture.

Belgians. See Netherlands.

Benga. Group of tribes, including the Banoho, Banoko, or Malimba, of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The Benga proper inhabit a narrow coast belt between the Benito river and Corisco Bay.

Bengali. "Mongolo-Dravidian" inhabitants of north-east India. The type varies widely according to social status, and in certain castes, such as the Brahman, the Alpine type is dominant, as it is on the southern slopes of the Himalayas. They are quick-witted and versatile and find scope for their abilities in official work and commerce.

Berber or Libyan. North African peoples speaking either Arabic or Berber, but in the main of western Hamitic stock. The Arab is taller than the Berber and has usually a longer head; his face is a regular oval,

while the Berber's is squarer and his nose straight or concave; the Berber has also a transverse depression on the forehead. The Berber is essentially a highlander, non-nomadic, and less dependent upon flocks and herds. Although the Berbers have lived in close contact with Arabs for a thousand years, they do not amalgamate with them to any great extent.

Betsileo. Negro or negroid tribe of Madagascar. They are tall, with an average height of 6 ft. for men, large-boned and muscular, much darker than the Hova, and differing from them also in hair character, which is always crisp and woolly. Apart from negro slaves, however, there is little reason to suspect an African element in Madagascar, and the negro type is probably of Oceanic origin.

Betsimisaraka. Name often given to the people of the east of Madagascar in general. Properly speaking, they are a Plains people of light complexion and straight hair.

Bhil. Tribe of the Central Provinces of India, said to have been at one time the ruling race. They now speak an Indo-Aryan language. It is uncertain whether their original tongue was Munda or Dravidian. The jungle Bhils are described as active and hardy, with high cheek-bones, wide nostrils, and coarse, almost negroid, features; those of the plains are often well built and tall, but are clearly of mixed blood. The Bhil proper averages 5 ft. 6 in. in height, is an excellent woodsman and huntsman, and Sanskrit works call him "lord of the pass" because the approach to his land is through defiles which none could traverse without his leave. The name is said to occur first about A.D. 600, and to be derived from a Dravidian word for bow, the characteristic weapon of the tribe. The Bhil was at one time a professional thief, and became so, perhaps, through oppression by neighbouring governments.

Bhutia. Sanskrit name of the people of Tibet, including the Bod-pa, or Tibetan proper, the Lepcha, the Rong, etc. The Bod-pa are the southern, more or less civilized, section who till the land and have Lhasa as their chief town. The Dru-pa are semi-nomadic but peaceful tribes of the northern plateaux; while the Tangut are predatory tribes of the north-east borderland, so called by the Mongols, who, indeed, use the term for all Tibetans. The typical Tibetan is the Dru-pa, who have for ages been isolated from the alien peoples that surround them; they stand about 5 ft. 5 in., and are round headed, with wavy hair, brown eyes, a thick but prominent nose, depressed at the root. In complexion they vary from white to dark brown, according to exposure, and rosy cheeks are common among the younger women. From this description it is clear that the Indo-Chinese element is not pure.

Bicol. Philippine tribe of mixed type, probably Proto-Malay mingled with Indonesian to a slight extent, and with Chinese. They are predominantly round headed, and the back of the skull is curiously flattened. They are a lively and intelligent people with musical gifts.

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Bilin. Pastoral and agricultural people of Upper Nubia, who are also called Bogo.

Binbinga. Australian tribe near the southwest shore of the Gulf of Carpentaria. Culturally they belong to the same group as the interior tribes, and differ from the Mara and Anula of the coast region.

Bisaya. (1) A Klemantan people of Borneo. (2) a Philippine tribe on islands of the same name and in Mindanao.

Bisharin. Division of the Beja who live to the south of the Ababdeh, towards the territory of Suakin. They have been modified by some short-headed element that did not affect the tribes to the south of them. They are moderately short, slightly built people with reddish brown skins tinged with black. The hair is usually curly, but is at times wavy. They closely resemble the pre-dynastic Egyptians in skull form and physical characteristics.

Blackfeet (Siksika). Tribe of American Indians of the Plains group, which once held an area from the Missouri to the Saskatchewan; now on reservations. They speak an Algonquian tongue, and migrated from the Red river to the north-west.

Bobangi. Bantu-speaking people of the Congo, between Stanley Pool and Equatorville.

Bogo. Pastoral and agricultural people of Upper Nubia, who call themselves Bilin.

Boloki. One of the constituent tribes of the Bangala group on the Congo and intermingled with the Bomuna. They owned the town of Mangala at one time, whence the name Bangala.

Bongo. Red-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, with considerably wider skulls than the Dinka; both are said to deform the head soon after birth, but in opposite directions. They are essentially an agricultural people with no interest in cattle rearing. Their conical huts are remarkable for the low entrances which compel the visitor to creep in. They are expert iron workers and smelt ore. The women wear a plug quite an inch in diameter in the lower lip. (2) Another tribe in the same area with a wholly different language.

Bre. Tribe of Burma. They speak a dialect of Karen, which is assigned to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Burman family of languages.

Bubi. Group of Bantu-speaking tribes of Fernando Po. They are remarkable as the sole example of an African tribe still in the Stone Age at the time of discovery; they also differed from other African tribes in having no drum.

Buduma. Fisherfolk of Lake Chad. They are tall, with high foreheads and blunt noses. They make canoes or floats of bundles of reeds ten inches thick, which take a month to build, and are propelled by men swimming or wading behind.

Bugi. Maritime people of the south of Celebes, who are reputed to be very honest traders. They have a clear skin, straight black hair, a prominent nose and wide eyes; like the neighbouring Macassar they seem to have a negroid element among them.

Bulgarians. Inhabitants of Bulgaria, of Ugrian origin, with some admixture of Slavs. They speak a Slav tongue. They were driven from the south Russian steppes by the Huns in the sixth century and subsequently crossed the Danube, but long before this they were known to the Armenians as a great people, dwelling to the north far beyond the Caucasus. At the outset they were a coarse and brutal people, but have become assimilated to the Caucasian type and merged in the surrounding Slav populations. They take their name from the Bulga (Volga).

Buriat. Mongol tribe of the region about Lake Baikal. They are yellower than the Kalmucks and have round heads, but the nose is narrower as a rule and they are clearly of mixed origin, as indeed are the Kalmucks, but, unlike them, the Buriats may have a Tungus strain.

Burmese. Mongoloid people of Further India, who have been described as intermediate in type between the Chinese and the Malay. They are of yellowish-brown complexion, with black, lank hair, no beard, a small but straight nose. They are identical with the people of Arakan, also known as Mag. Their ancestors came from the north some time after 600 B.C., according to some authorities from the mountains of the southeast of Tibet, according to others from the head waters of the Yang-tse-Kiang. About a thousand years ago the Burmese were in Upper Burma and the Mon on the lower Irawadi; some five centuries later the Tai invasion forced the Burmese to unite with the Mon. The Burman lives largely on rice and drinks water; he is a Buddhist in religion. His temperament is bright and genial, but he is somewhat indolent. A remarkable feature of Burmese society is its democratic character, due perhaps in part to the fact that the priests have not become a privileged class; for all, at some period of their lives, become priests. The women, partly owing to the freedom they enjoy, are reputed to be virtuous, thrifty and intelligent beyond the common run; they have a great capacity for business.

Bushman or Sa (pl. San). A Hottentot name. Yellow-skinned, woolly-haired inhabitant of South Africa before the arrival of the Bantu. He is now confined to the Kalahari and less desirable areas. His average height is about 5 ft. and his short and black hair rolls up into little knots so as to present the appearance of being distributed in clumps. The nose is extremely flat. The language is remarkable for its large use of "clicks," sounds produced by drawing the breath in. To the Bushmen are due the remarkable rock paintings in South Africa.

Bushongo. People of the Kasai, whose traditions say they came from the north, possibly the Shari neighbourhood. A fine race, with both dignity and grace of manner, they possess a remarkable culture unlike that of their neighbours, and have great artistic gifts. They are not skilled as hunters, and employ the pygmy Batwa to procure such game as they need.

C. Many tribal names are spelt with a C or K alternatively, in the same way as

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Celt and Kelt, and if not found under the initial letter C reference should be made also under the letter K.

Caduveo. Guaycuru tribe of the Gran Chaco who cultivate the ground and are noted as expert weavers and potters.

Cakchiquel. Tribe of Guatemala, to the south of the Quiche.

California Area. District occupied by tribes without canoes or pottery, living largely on acorns and wild seeds. They are often opprobriously termed "diggers."

Canelos or Quijos. Important tribe of Ecuador on the head waters of the Napo.

Carib. Group of South American tribes including Acawoy, Bakairi, Galibi, Macusi, Rucuyen, etc. Their first home was perhaps near the sources of the Xingu; they are to a great extent a fishing people, and in their migrations followed the course of rivers; at the time of the discovery of America they were ousting the Arawak in the Antilles. They are essentially an upland people; the custom of eating their male enemies was widespread among them.

Carib. Tribe of Guiana, speaking a language which has given its name to the Carib group. Their proper name is Carinya. They are rather dark in colour, taller than the Arawak and of more powerful make, but coarser in features. They are famous as warriors, and one result of this was that the island Caribs had two distinct languages in use, one used by or to men, the other by women among themselves. The women distort their legs by cotton bands round the ankle and disfigure their lips with pieces of wood with sharp points turned outwards; men wear crescent-shaped nose pieces. They are skilful pot-makers.

Cashibo. Tribe of Pannoo stock, west of the Ucayali, whose own name for themselves is Carapache, "bat."

Caucasian Languages. Four groups, each with subdivisions, may be distinguished: (1) Lesghian with Avar, Andi, Dido, Lak, Varkun, Akusha, etc.; Udi, Kurin, etc. (2) Chechen. (3) Cherkess with Kabard and Abchase. (4) Kartwelian (Georgian). In addition to these Osset, an Indo-European language, is spoken there; it may be a descendant of Scythian; it is certainly not Iranian.

Caucasic or Caucasian. General term embracing Nordic, Alpine and Mediterranean stocks. It includes the peoples of the Old World (with the exception of the Chinese, Japanese, and inhabitants of the Arctic zone) whose normal habitat lies outside the tropics.

Cayuga. American Indian tribe of the Iroquois confederation. Some of them removed to Canada when the American Revolution took place.

Celtic Languages. One section of the Italo-Celtic group now in north-west Europe. It includes the Brythonic tongues with Welsh, Breton and the extinct Cornish, and Gadhelic, with Gaelic, Erse and Manx.

Celt or Kelt. Term used in a number of different and contradictory senses; some Continental writers oppose Celts and Gauls, who also spoke a Celtic tongue, supposing the former to be short-headed, the latter

long-headed; archaeologists attribute the culture of the earlier and later Iron Ages to the Celts, regardless of physical type and language; philologists speak of Celts when they mean peoples whose language is a branch of the Italo-Celtic group. What has happened is that, as in the case of England, which takes its name from a single one of the conquering tribes of invading peoples, the word Celt has been applied indiscriminately both to the original Celts and to the peoples whom they subdued and Celticised.

Cham. Remnants of a once powerful people who dominated Cochinchina, Annam and part of Cambodia some two thousand years ago and were still formidable in the days of Marco Polo. They were determined foes of the Khmer of Cambodia and were conquered by the Annamese at the end of the fifteenth century. In physical type they differ widely from the surrounding people and seem to be of Austronesian stock. They are tall, often reaching 5 ft. 8 in., and sturdily built, and they vary in complexion from light brownish red to brown, thus resembling many Indonesians. They have wavy hair of fine texture and black or dark chestnut in colour; the face is rather broad, but the nose is narrower at the root than is the case with Annamese; the eye is large and full. A singular feature of their life is that many of them do not build their own houses, but employ Annamese. Their religions are a corrupted Brahmanism and Mahomedanism.

Chantos. People of Turkistan of mixed descent. Their features are European rather than Mongoloid. They are occupied with trade and agriculture.

Chargars. A Mongol tribe in the north of the Chinese provinces of Chih-li and Shansi.

Charruas. Tribe of Uruguay who use the bolas, and hunt on horseback.

Chechen. Caucasus people of the Middle Terek, Assa, etc. Their own name is Nakchi, and their usual name is taken from a town now destroyed, the chief of which subdued most of the people. The language is independent, but has elements in common with some of the Lesghian languages. The Chechen include the Kists, Galgais, Ingush, etc. They are a good-looking people, proud, and very hospitable.

Cheremiss. Finnic people inhabiting the Volga basin. They are divided into mountain and plain sections, of which the former is more Russianised, taller and stronger. The name means "merchants," their own designation is Mori. They are a people characterised by shortish heads, narrow eyes, small beards and flat noses.

Cherokee. Iroquoian tribe of Virginia, etc., afterwards in Indian territory. They are one of the Five Civilized Tribes, probably 30,000 strong.

Chewsurs. Georgian people of mixed origin. The type differs considerably, probably owing to the intermarriage of near neighbours. The whole family takes vengeance for the shedding of blood, and thus arise family quarrels that hold different areas apart for generations.

Cheyenne. Tribe of Plains Indians speaking an Algonquian tongue. They were

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originally agricultural, living in a timber country; their great rite was the Sun Dance; some thirty years ago they took up the modern Ghost Dance religion.

Chibcha Arca. District in the north of South America inhabited by tribes using poisoned arrows, hammocks, fish poisons, etc., and living in palisaded villages. This type also extends some distance northwards into Central America. Some of the tribes of high culture exist no longer; but there are still highly organized groups in the centre of Colombia surrounded by a ring of wilder tribes of the same group.

Chickasaws. Muskogian tribe now in Oklahoma, who seem to have crossed the Mississippi from the west in early times and settled in what is now Mississippi State in pre-Columbian times.

Chilkat. Tlinkit tribe of Alaska, famous for their blankets.

Chin. Southern Mongol people speaking a Tibeto-Burman language of the Meithei subgroup. The Chindwin valley is named from them; they are related to the Kachin, but should not be confused with them. Their original home seems to have been in Tibet, together with the Kuki-Lushai, if we may judge by customs, technology, and traditions. The term Chin is said to be a Burmese form of Chinese *jīn* (men). They have no common name, but call themselves Yo in the north, Lai in the south, and Shu in Lower Burma. They are a fine people, tall and stoutly built, men of nearly 6 ft. being not uncommon; in some areas, however, goitre and leprosy are common. The Chin is treacherous in warfare, for a man who has killed many enemies goes to the next life with a fine retinue of slaves; but the killing of a man brings vengeance on the slayer, who himself becomes the slave of the avenger in the next world. The Chin Hills, according to the Chins themselves, are formed of the ruins of a tower they were building in order to induce the moon to give light permanently.

China: non-Chinese Peoples These include Miao-Yao, Min-chin, Wa-Palaung, Shan-Tai, Lolo, Kachin, and other stocks. The Miao call themselves Mhong, and are alleged to belong to the Mon-Khmer group, the construction of the language being also identical.

Chinese. Mixed people of far from uniform type. There is a considerable Manchu element in the north; in the south are the tribes known collectively as Miao-tse. The north Chinaman is fairly tall, standing on an average 5 ft. 7 in. in Shantung, and the round-headed Alpine type is dominant, mixed, however, with a type similar in respect of nose and in height of the head, but much longer. In the south-east the average stature is about three inches less and the type is less mixed with long heads, but there is also a broad-nosed element. Very little information of a reliable kind is available. The Chinese proper were some thousands of years ago an agricultural people in the valley of the Wei river, surrounded by barbarians like the Hiung-nu. They conquered and absorbed their neighbours; but the Yang-tse was their southern border for centuries. The Chinese character is complex, and cannot be summed up in a few words.

He is honourable, especially in commerce, and has the reputation of being a liar only because he lies in a way novel to the Westerner; he is not more dishonest than most people, and is accounted dirty because his ideas of cleanliness differ from ours. When he is well treated he is faithful and grateful; he is polite according to a traditional code; he is temperate. But he is undoubtedly cruel; he is unkind to children, and, judged by European standards, he cannot be termed moral.

Chinook. Pacific Coast tribe north of the Columbia river, now nearly extinct. Their language formed the basis of the Chinook jargon, an Indian trade language used before the discovery of America. They flattened their heads by pressure of a board on a child's head in its cradle.

Chippewa or Chippeway. Another form of Ojibwa or Ojibway, an Algonquin tribe, not to be confused with the Chippewyan, an Athapascan tribe.

Chippewyan. Athapascan tribe of Canada, not to be confused with the Chippewa.

Chiquito. Bolivian tribe or group of tribes, belonging to the Tupi linguistic family. They were originally supposed to be dwarfs, because their huts had low doorways and they left them untenanted when the country was first invaded. They are peaceful and industrious, manufacturing sugar in copper boilers of their own making. Their language is said to have no numerals beyond one. They are of olive complexion with an average height of 5 ft. 6 in.; their heads are round, but the cheek-bones do not project, and the eyes are horizontal. They are good natured, sociable, hospitable, and lazy.

Chiriguano. Bolivian tribe, perhaps the same as Camba, also found in the east of the Gran Chaco, speaking a language of the Guaraní group. They are of yellowish-red complexion, of rather small stature, with round heads and small nostrils.

Chitrali. Round-headed people on the south of the Hindu Kush. They are, perhaps, descendants of an Alpine people who occupied the western plateaux in Neolithic and early Bronze times.

Choctaw. Important Muskogian tribe formerly on the Mississippi. The name by which they are known may be from the Spanish "chato," flat, from their custom of flattening their heads. They were noted for agriculture and waged war in the main only for purposes of defence. It was their custom to clean the bones of the dead (old men removing the flesh with their finger-nails) and deposit them in boxes or baskets in their "bone-houses."

Cholo, Chola. Local name of half-breed Indians of Bolivia.

Cholones. South American tribe on the left bank of the Hualaga.

Chontal. Indian tribe of Nicaragua and Mexico, often called Popoluca, a Nahuatl word meaning "stranger."

Chorotegas. Indian tribes of Nicaragua and Mexico, who formerly spoke Mangue, a language allied to Chiapanec.

Chukchi. Palaeo-Siberian tribe occupying the extreme north-east of Siberia. There

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are two main groups. One possesses numerous herds of reindeer that pasture on the tundra but are neither milked nor used for transport, being bred for food and trade. The other group is dependent on fishing. As the pasturage is poor, herders of reindeer lead a very nomadic life; in summer the reindeer go up into the hills. The Chukchi are said to have warred with the aboriginal tribe known as Onkilon and gradually mingled with the survivors. It is the custom among them for old people to be killed with much ceremony.

Chuvash. Finnic people of the Kazan area. Of short stature, they have undergone Tartar influence. In character they are hard-working and economical even to parsimony, excellent at agriculture compared with the Cheremiss, but naturally timid and indisposed either to commerce or manual labour.

Circassians or Cherkess. Name of uncertain origin and meaning, applied to a Caucasus people who call themselves Adighe. They seem to be of mixed origin, as their heads are of medium length with some twenty per cent. long headed and about the same of round-headed folk. They are a tall, slender people, but well built with broad shoulders, and are noted as horsemen. The women are famous beauties with black eyes; after marriage they are kept closely confined. The Circassian has been described as warlike, fearless and hospitable, but thievish and treacherous; they are disinclined to labour. A stranger who comes to a place selects a host, who may be known to him only by name, but is thenceforth responsible for his safety.

Coast Tribes. Indians of the North Pacific coast. They are dependent on the sea for food; make large dug-out canoes; have totem poles; cook with hot stones in boxes and baskets; use armour and wooden helmets but no shields. They live in large square houses of wood, which is also worked for many other purposes; they believe in guardian spirits. The "potlatch" is a complicated system of gifts on a loan and credit system, which have to be returned at a later date, the most valuable articles being blankets and certain copper plates.

Comanche. Plains tribe speaking a Shoshonian tongue. They formerly lived in Wyoming; they warred for centuries with the Spaniards and were bitter enemies of the Texans, who seized their hunting-grounds.

Cossacks. Disappearing Russian type, formerly falling into two groups, the Zaparog of Little Russia and the Don Cossacks. War was their original occupation, but to-day they are a separate people only in the Caucasus.

Cree. Indians of the Mackenzie group, speaking an Algonquian tongue. They were honest in everything but trade, hospitable, and generous; they are closely related to the Ojibwa or Chippewa.

Croats. South Slavonic people allied to the Serbs. The name is identical with Khorvat, the form of the name used in Hungary, and means "highlands," being in fact the same word as Carpathians.

Crow. American Indian tribe of the Plains group. They speak a Siouan language and are an offshoot of the Hidatsa.

Cushite. Group of East African tribes. They include the High Cushite (mountain dwellers) or Agao, and the Low Cushite, including the Galla, Somali and Afar-Saho.

Cuyono. Philippine tribe. Of yellow skin, but somewhat negroid head character; they have deep brown eyes, prominent cheek-bones, and straight black hair with a tendency to wave. The big toe is widely separated from the others and abnormally large.

Czechs. The inhabitants of the north-west part of Czechoslovakia, known as Bohemia before the Great War. In prehistoric times there were considerable changes of type in this area; at the end of the Old Stone Age the population was influenced by a round-headed element coming probably from the east; in the Neolithic period, however, this influence cannot be traced; there are practically no short skulls, so far as has been discovered. When metals were introduced the population remained long headed, but the proportion of skulls high in proportion to the length was greater than before, that is to say there was a Mediterranean element. With the coming of iron the short-headed Alpine type was largely increased. They were the representatives of the Slavs of to-day, it may be; but there was another swing of the pendulum and fifteen hundred years or more ago the long-headed peoples got the upper hand again and in their graves the objects are of undoubted Slavic origin; but singularly enough there is a distinct difference of type between males and females, and the latter have shorter heads. At the present day the Czechs are of the Alpine type, short headed and dark, above medium stature, though not so tall as the people of the plains of Germany to the north of them. For earlier periods the facts are of uncertain interpretation.

Dafila. Himalayan tribe, also called Banghin, who subsist by hunting.

Dakota or Sioux. Plains tribe which lived south-west of Lake Superior. They now number about 30,000 and represented the best type of Indian.

Danakil or Afar. Hamitic tribe of the arid coastlands between Abyssinia and the sea. Physically they resemble the Somali, but are less Arabised.

Danes. Inhabitants of Denmark, whose language may be regarded as the same as Norwegian. There is every reason to suppose that Denmark was not inhabited till Neolithic times. It seems likely that the early short heads are the same people as we find in France and Britain, who must have passed along the North Sea coasts; in the Iron Age these folk had almost disappeared and the long heads, i.e. Nordics of the German plain, were in force. At a later period great changes occurred which have left little trace in history. We read of the Cimbrri leaving Denmark as a result of inundations, and being finally wiped out in north Italy by the Romans after a sanguinary career; we know that later the Jutes came to the shores of England and formed an element in the present population, while other Baltic peoples streamed in other directions over Europe; but we do not know what happened in their

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fatherland. One-third of the children of to-day seem to have light eyes and hair, and it seems that tallness goes with fair coloration, but in parts of the country there is a round-headed, fair type, not very tall, side by side with a taller, dark type.

Dard. People of north-west India. Their language, also called Pisacha, is ranked as a branch of the Indo-European languages.

Dard Group. Languages spoken in Kashmir and the country to the north and east.

Daurians. Tungus tribe of the east and outer Mongolia, at the present day inhabiting the valley of the Nonui.

Delaware or **Lenape.** Formerly the most important Algonquian confederacy, originally in the basin of the Delaware river, U.S.A. Other tribes accorded them the title of "grandfather," in recognition of their position.

Dene or **Tinneh.** North American Indian tribe of the Mackenzie group, speaking an Athapaskan language. They are dependent for food on the caribou and use snares and nets made of bark fibre; their baskets of spruce root are food vessels used in cooking with hot stones. They strike fire with iron pyrites. The house characteristic of this area is the lean-to.

Dialect. See Language (p. 5327).

Dinka. Arabic form of the name of a collection of independent tribes stretching from about five degrees south of Khartum to less than two degrees north of Gondokoro and extending many miles to the west in Bahr-el-Ghazal. They call themselves Jieng or Jenge; they are independent of each other and have never recognized a supreme chief. They are tall and very long headed, but differ considerably from each other in physique, due in part perhaps to differences in food. The cattle-owning Dinka are far better off than the poorer tribes who have no cattle and hardly cultivate the ground, but depend largely upon fishing and hippopotamus hunting. The last-named tribes live in the marshes near the Sudd, and their villages, dirty and evil-smelling, rise little above the level of the reed-covered surface of the country. The cattle-owning Dinka call them all Tain. Other tribes are Agar, Bor, Shish and Aliab. The Dinka who own cattle look down on the Shilluk.

Diola. Sudanic-speaking people near the mouth of the Gambia. They speak a Semi-Bantu language.

Dravidian Languages. Principal languages of South India, with Brahui, spoken in Baluchistan, Malto in Bengal, etc. Three groups are distinguished: Dravida with Kanarese, Kota, Toda, Tulu, Tamil, and Malayalam; Andhra with Telugu, and intermediate with Kurukh, Malto, Gondi, etc.

Dravidian. General term for the short dark peoples of South India. Physically they are indistinguishable from the inhabitants of northern India in many cases. Two varieties have been distinguished, one with a broad nose, the other with a narrow nose. On the whole the term seems to be used on a linguistic base.

Druses. People of Lebanon and Anti-Lebanon. They are of very mixed origin, speak Arabic, and are officially Mahomedans,

though their creed contains many heterogeneous elements. They are of the non-Semitic type termed Armenoid.

Duala. Important people of Cameroon who speak a Bantu language.

Durani Afghan. Agricultural population of west and south Afghanistan.

Dusun. Borneo tribe. They are probably of mixed origin, but tending towards the long-headed Indonesian type. They are cultivators of the soil, an amiable people but given to head-hunting.

Dutch. See Netherlands.

Dzungars, Dzungans or **Dungans.** Western Mongol or Turko-Tartar people of the Ili valley. They are Mahomedans, but follow a Chinese mode of life.

Edo or **Bini.** People of Benin and the surrounding country, formerly celebrated as the seat of a powerful kingdom, which in the seventeenth century extended its power as far as the Gold Coast. Benin was notorious for its human sacrifices; the king was surrounded by an elaborate hierarchy of functionaries, and traced his descent to a Yoruba who founded the royal line about seven hundred and twenty years ago, taking the place of a native line of kings whose successors still remain in Benin and enjoy certain privileges. The Edo speak a language of the Lower Niger group allied to Ewe, the language of Togoland, and to Kukuruku. In character they are a brave and proud people, and their chiefs regarded themselves as better than Europeans; they are, however, less open and more grasping than some of their neighbours. Their houses have no real roof, each room having an open space in the middle, so that in bad weather there is no refuge from the rain.

Egyptians. Inhabitants of Egypt. From the earliest period, seven thousand years ago, the population has been mixed, Hamitic elements being mingled with two broad-nosed types. Two thousand years later the long-headed Mediterranean type began to take the place of what is regarded as the Hamitic type, and they became supreme in the eighteen centuries before the Roman empire; at the same time the round-headed Alpines assumed a position of importance. The population is still predominantly long headed, but there are differences according to provinces; above Assiut the Mahomedans are mostly long headed and broad nosed, and below it, in the Delta, the Alpine and Mediterranean types found in Europe predominate.

Ekoi. Bantu-speaking people of Nigeria, beyond the Cross river.

Eskimo or **Innu.** Inhabitants of the extreme north of America. They are of medium stature with high and comparatively long heads and eyes of Mongoloid character. They are peaceful, cheerful and honest. In winter they live in earth or snow huts; the kayak is the man's boat, and is covered with skin except where the occupant sits; the umiak is a woman's open skin boat. In language, culture and physique the Eskimo differ from all other aborigines of America, but it seems likely that they are of Asiatic origin; it is probable that they formerly extended as far south as New England.

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English. Name originally applied to the Anglo-Saxon invaders of Britain, then to the compound of Anglo-Saxon and Dane, and finally, not long after the Norman conquest, to the people formed of the Norman and pre-Norman population. Many different types are represented, some of which, as in Tynedale or Cornwall, attain great prominence in certain areas. For pre-Roman times there is little certainty, but at present there is nothing to show that any elements of the population can be referred to races resident in the British Isles before 12000 B.C. The foundation of the English people seems to be the agricultural and pastoral race with long high skulls, known as river-bed people. The Long Barrow people were of much the same type and may or may not have been immigrants from north-west Europe. A broad-headed people, perhaps from east Europe, succeeded them, tall and strongly-built, found more especially in south Britain, whereas, e.g. near Aberdeen, the type is squat and bullet headed.

In the Bronze Age came a dark, broad-headed people, seen especially in Cornwall and Wales, which reached the islands in quest of gold. Then came a long-headed people who introduced bronze axes—they were perhaps leaders of a round-headed peasantry—and are on the whole confined to east England. They perhaps brought with them the Gaelic language, and represent the origin of the original tall, fair, rather long-headed aristocracy. They seem to have come from the Hungarian plain. The long-headed, fair people may have brought the speech of Wales and Cornwall when they introduced iron; they were followed a few hundred years later by the Belgae, who came two centuries before Caesar from north-east Gaul; they were tall, fair, and rather broad headed.

When the Roman legionaries came they left the rural parts to the older peoples; there is no evidence to show that they had much influence on the racial type; more important may have been the exportation of soldiers and slaves to Rome, and the emigration from south-west Britain to Brittany (Armorica). From Ireland came fair-haired people, whose descendants are still to be seen in mid-Cardigan. After the leaving of the Romans, Germanic peoples descended on the shores of Britain. Jutes, Angles, and Saxons on the east coast; Norsemen on the Hebrides and down the Irish Sea; then came the Danes. All these invaders were probably long headed and fair.

The last invasion to introduce a fresh strain was that of the Normans, but craftsmen like the Flemings were introduced—near Norwich and in Pembrokeshire—by Anglo-Norman kings, while in mediæval times trade brought to Kent many a broad-headed Frenchman; Germans from the Hanse towns settled in London; Jews came from many parts, Huguenots driven out by persecution added to the mixture of peoples; and in later times have come both Germans and east Europeans to fuse with natives in two or three generations.

A hundred years ago provincial peculiarities were more marked, for men wandered little, save in centres of trade. To-day the Norsemen,

Celts, and earlier types of the north and west are rapidly blending with the more cosmopolitan and Anglo-Saxon types of the south-east. The so-called "Anglo-Saxon race" is not defined by differences of breed or origin, but in the main by differences of culture (language, political institutions, educational ideals, etc.). Even where racial types persist in Britain, they indicate, not the existence of separate breeds, held asunder since a far-distant past, but the handing on, from generation to generation, of groups of associated characters which persist in spite of intermarriage with people of other inheritance.

Esths or **Esthoniens.** Finno-Ugrian people of the Baltic. They are now assimilated in type to European peoples.

Ethiopians in the Main. Name given to the eastern Hamites, of whom the Galla are typical representatives. They are rather tall, with long heads and a prominent straight, narrow nose. The hair type is frizzly, intermediate between the woolly hair of the negro and the curly hair of the Arab. They are of slender build, with long, well-developed limbs.

Euscara. Indigenous name of the Basques. They are divided into Guipuscoan, Labourdin, Souletin, and other groups.

Ewe. Tribe of southern Togoland. They speak a language closely akin to that of Benin City, and were suzerains of the coast area in the seventeenth century. There is a short-headed type intermingled with the normal long-headed negroid which probably indicates an earlier pygmy population; cases of apparently normal persons have also been observed whose height did not exceed that of a pygmy. They believe that each man has an *aklama* or genius; in this word there is reproduced the Egyptian *ka*, which was probably carried to West Africa by wandering traders in the search for gold.

Falasha. Division of the Hamitic peoples of Abyssinia, termed collectively Agao. They claim to be descended from Jews who came from Judea with the Queen of Sheba, and practise Jewish rites; but there is no reason for regarding them as Jews by descent. They have broad faces, with high cheekbones, straight hair, and yellowish complexions.

Fang, Pangwe, Pahouin. Large group of Bantu-speaking tribes in the area between the Ogowe and the Sanaga. The main mass of the people belongs to an older stock, upon whom another people descended from the north-east, and two types are distinguishable, one with a broader skull, short face, flat nose, and thick lips; the others with a narrower, higher skull, longer face, high bridge to nose, European-like jaw and lips. The first type, of dark chocolate brown hue, is more numerous; the colour of the other type is light, almost reddish.

Fanti. Negro tribe of the Gold Coast, nearly related to the Ashanti or Asanti; it is probable that both have come down from the north. The Fanti language has been swallowing up the Guang language, spoken on the coast less than a century ago. On the coast they are expert canoe men, and employ themselves in fishing; inland, they cultivate the ground. They are less warlike than the

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Ashanti, but probably the most intelligent of all negro peoples; they are clever traders and often well educated.

Fijians. People on the eastern edge of the Melanesian area. Mainly long headed, they have undergone considerable admixture with Polynesians. They were originally very warlike, but their character is gentle, and even timid, courteous, and anxious to please.

Finnic Tribes. In addition to the Finns properly so-called, there are a number of allied tribes to the east of them. The northern group comprises the Zyrian, Permiak, and Votyak, who range as far north as Archangel; the southern group, from Kazan southwards on both sides of the Volga, comprise the Cheremiss, Mordvin, and Chuvash. The latter, however, speak a Turkotartar tongue.

Finns. People of Finno-Ugrian stock which arrived in Europe from Central Asia comparatively late. The Finns of to-day are allied to the Estonians, Livonians (now nearly extinct), and Lapps, though the Finns are Europeanised in type. They are divided into two sections geographically, the Karelians and Tavastians.

Finno-Ugrians. Group including from the genetic standpoint Finns, Estonians, Livlanders, Magyars, all of whom have ceased to be typical in respect of appearance; Bulgarians, who have also adopted a Slavonic tongue; and typical Ugrians, like Cheremiss, Samoyed, Votyak, and Lapp. Generally speaking, the typical Ugrian has a yellowish-white skin and straight black or yellow hair; he is not tall, and may (as in the case of the Lapp) only just exceed 5 ft. in height; his nose is straight or concave, his head long or medium, but there are exceptions.

Five Civilized Tribes. Term for the American Indian tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. They maintained their own system of government in Indian Territory, now Oklahoma.

Flemings. Population of the north of Belgium. The people of the plain of Flanders are a tall people, and this feature is more noticeable the farther north one goes; the head is between long and short, a medium type, but becomes longer towards the north and blondness also increases in the same direction. This type is commonly called Nordic, and corresponds to that of the Franks who were in southern Belgium in the sixth or seventh century.

Flemish. Teutonic language of the Low German group. More than one dialect is spoken in the north of Belgium, and is not very different from Dutch. The speakers of it are known as Flemings.

Fon. Ewe-speaking people of Dahomey.

French. Inhabitants of medieval and modern France. They take their name from the invading Franks of the fifth century. In the last fifty years many remains of human beings of a very early type have been found in France, especially the south, where they dwelt in the cold period at the end of the Early Palaeolithic Age. They were followed by men of entirely different types, some of whom may have come from Africa, others across Central Europe, perhaps from south

Russia; but as long as they subsisted by hunting the population was never very numerous. With the coming of agriculture in the more temperate climate of the New Stone Age man grew in numbers and more waves of invaders, some long headed, some round headed, drifted into Gaul, as the country came to be called in the centuries before the Roman conquest.

Two thousand years ago the inhabitants of Gaul were almost all short headed; but then long-headed Nordic peoples began to move across the Rhine; the Cimbri came, it is said, from the north of Denmark, and, after ravaging France, penetrated into Italy, only to be destroyed by the Romans. Roman rule left few traces on the type of the natives, and, as it weakened, more Germanic tribes streamed across the Rhine—Franks, Goths, Burgundians, etc.—and put an end to Roman power. The Teutonic element thus introduced ruled the land for a time, but was then swallowed up in what became the French nation, just as were the Northmen of a later date.

The Frenchman of to-day is, in the main, round headed, but there is a broad band of longer headed people running through Paris, and, as among the upper classes in England, the higher in the social scale a family stands, the greater its tendency to long headedness. It has sometimes been said paradoxically that France is more Teutonic than Germany; taking it all in all, though the Alpine peoples of central Europe are dominant in France, they are so to a less extent than in Germany and Austria.

With such mixed blood it is not surprising that the French character varies even more than the physical type. The Gascon is proverbially loquacious and boastful, the Norman cautious and slow to act, the Breton fanatically religious and somewhat remote from the population of the rest of France. The Burgundian is quick and enterprising; the Basque, if he has a special character, pliant and versatile, while the native of Touraine is even-tempered and intelligent. The inhabitant of the south differs in temperament from the men of the colder north.

Fula. Ordinary form of the name of a people who call themselves Fulbe (sing. Pulo). They are also called Filani (Hausa), Peulhs (French), Fellatah, etc. The proper name of the language is Fulfulde. The Fula are found over a wide area from the Gambia to Darfur, usually in the form of scattered communities, without any tribal organization. They fall into two sections: cattle Fula, wandering herdsmen, for the most part non-Mahomedan, who have preserved in many places a purer type; and house Fula, all Mahomedans, who have intermarried with negro tribes. The pure Fula has straight hair, a swarthy white or light bronze skin, aquiline profile and high cheek-bones and thin lips; he is unmistakably non-negro, and it seems probable that he is an immigrant from Asia who has adopted and modified a negro language. Historical records show the Fula as migrating from west to east; but there is little doubt that they originally came from the eastern part of Africa, the reflux beginning

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when they reached the Atlantic coast. In recent times the Fula penetrated Hausaland, Bornu, and Adamaoua, establishing themselves as a ruling class; their advance was checked by the Yoruba, Sura, Tangale, etc., in different areas. The Fula language has sometimes been attributed to the Hamitic family, but it forms a type by itself, though it has influenced some neighbouring negro tongues. A language of Fula type has been regarded as one of the elements that went to form the Bantu family, but little evidence has been produced to support the theory.

Funj. Nilotic people of Sennar, in the Sudan. They are somewhat lighter than the Shilluk, who have thin legs and a somewhat shorter head than other Nilotes. They are mainly agricultural, but own some cattle. They founded a kingdom about five hundred years ago which disappeared in 1786. Their name is a Shilluk word which probably means "stranger."

Ga or Accra. Small negro tribe of the Gold Coast. They speak a language distinct from the neighbouring Fanti and Ewe.

Galego. Language of Galicia in the north-west of Spain. It is more nearly allied to Portuguese than to Spanish.

Galla. Hamitic tribe of Abyssinia and north-east Africa, also known as Oromo. In pre-Mahomedan times they seem to have occupied the southern shore of the Gulf of Aden, and were pushed by the Somali into the Abyssinian highlands. They seem to represent the purest Ethiopian type. Of Galla descent are, perhaps, the pastoral Ba-Hima in the neighbourhood of Victoria Nyanza, who dominated the Bantu tribes of that area.

Garó or Garrow. People on the west of the Khasi, in Assam. They are Mongoloid, and speak a Tibeto-Burman language of the Bodo type. A short, wiry people of pleasing character, they are honest and fairly truthful, but not notable for cleanliness. They are not very industrious, but they live in a fertile land where hard work is not necessary. They squander their grain resources in brewing rice beer, but are generally quiet and law-abiding.

Georgians. European name of a people that call themselves *Karthli*, and live chiefly to the south of the Caucasus. They have been grouped into five sections: Lazes, Mingrelians, Imeretians, Gurians, and Grusinians, or Georgians proper. With the Chewsures, Tush, Pschaw, Swanetes, etc., they are branches of the Karthaline people, which broke up in the fourteenth century. Generally speaking, they have black eyes and hair, long, aquiline noses and rounded faces. They are an open-hearted, cheerful, and sociable people, hospitable, sincere, and of a martial nature, but unpractical and indisposed to regular work. They are not intellectual, though some of their poets were notable.

Germans. (1) Inhabitants of Germany, (2) the German-speaking peoples of Germany and Austria. In the Old Stone Age we find in Germany, first, the extinct Neanderthal type, and at a later period more than one kind of both long and round headed peoples. But when we come to the more immediate

ancestors of the population of the early historic period, we find, in the New Stone Age, the long skull was everywhere in the majority and no well marked short types, which were, however, very prominent in France and the Netherlands. These long heads were not, however, of the Nordic type, but rather negroid, with broad noses, and we must not look to them as the important element in the later long heads whose migrations at the decline of the power of Rome had so much influence on the history of Europe.

With the knowledge of metals the type changed, the Mediterranean long head coming to the fore in the south-east, the Alpine type in the south-west. Nothing of note seems to have occurred in the Early Iron Age but in the La Tène, or Later Iron Age, south Germany became almost purely Alpine. Two long-headed types, one coming from the south, the other from the east, seem to have combined at this period to produce the Nordic type, tall, blond, and long headed, which is for Teutonic writers the typical Germanic people. When the historic period began, the long heads (Germanic and Slav) started southwards and south-westwards; and the end of these migrations did not come till the ninth century. The so-called "Row Graves" (*Reihengräber*) of this period are regarded as the remains of these wandering tribes, which changed the prevailing type of south Germany from the Alpine to the long-headed Nordic, and still persisted for another five hundred years, though the women remained preponderantly Alpine in type. It does not follow that all the people of Germany were Teutonic; for a Slav (*Wend*) element is found as far as Mecklenburg; indeed, some of the river names of Holstein are Slavonic.

The four hundred years that followed the twelfth century saw an enormous change in the type of south Germany; the long head was reduced to about one per cent. of the population, and more than eighty per cent. were pure short heads. The same change has taken place in much of north Germany, and the modern Prussian differs little from the Bavarian. The great mass of the population of Germany is not physically distinguishable from the people of Switzerland, or even of northern France; even in Westphalia the average index of head breadth to length is 80, which is the lower limit of short headedness. On the other hand, the fair types are in a majority, though there is a large dark element in the south.

Only in the north, more especially in the north-west, does the traditional German type survive. The tall, blond Teuton has been almost everywhere submerged by the Alpine types of the mountains of central Europe and the plains of Eastern Europe; no one has yet given an explanation in detail of how the change came about.

Germanic or Teutonic Languages. One of the chief groups of Aryan languages of West Europe. There are three main divisions: High German (Old, Middle, New); Low German, with the extinct Gothic, Saxon, Dutch, and Frisian, together with English; and Scandinavian with Swedish, Norwegian, and Danish, and Icelandic.

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Ghilza or **Khilji**. Tribe of the east of Afghanistan, probably of Turki stock.

Gilyaks. Tribe of unknown racial affinities of the north of Sakhalien. They are below middle height, squarely built, broad headed, dark, and short legged. Their chief occupation is fishing.

Gola. Tribe on the borders of Sierra Leone and Liberia, as to which very little is known. They speak a language that appears to belong to the semi-Bantu group, but does not seem to be of the same type as the languages of the Coast group in its immediate neighbourhood.

Greeks. Inhabitants of modern Greece, who speak a language of the Hellenic branch of Aryan. For lack of data the ancient history of Greece is shrouded in almost complete mystery. At the beginning of the historic period came the Dorian invasion, perhaps of an Alpine type, which probably exists in our own day in a very pure form in the middle of the three peninsulas of the Peloponnesus. It seems clear that the historical peoples of Greece, Achaeans, Argives, Dorians, Ionians, etc., arrived as independent, often hostile bands, and we are not entitled to assume from the fact that they all spoke Greek in the historic period that they were of one common stock. It seems probable that at the highest development of Greek civilization the upper classes were long headed, the peasants round headed. Of the modern population not much more can be said than that they are predominantly round headed and dark, with smooth, oval faces, rather narrow and high. On the whole the western area seems to be of a purer type than the eastern.

Grusinians or **Groussians**. Chief people of the Georgian group residing on the east of the Suram Mountains, Caucasus.

Guanaco Area. District stretching from Cape Horn to Bolivia. It is inhabited by tribes in the main non-agricultural and nomadic. Like the Plains tribes of North America, they took to the horse and quickly adapted their life to it, becoming hunters of wild cattle instead of the guanaco, a wild form of the llama.

Guarani. People of Paraguay and South Brazil. They are probably of much the same type as the Guaycuru and speak a Tupi-Guarani tongue.

Guaycuru. Paraguayan tribe of mixed type like the Guarani. They seem to be in the main round headed with high skulls and broad noses, but there is also a long-headed, narrow-nosed type.

Gurians. Georgian people of the Suram Mountains, Caucasus.

Gurkha. Dominant tribe of Nepal. The name is used, as a rule, in a vague sense to include such tribes as Khas, Gurung, and Mangar, from which British-Indian regiments are largely recruited. According to one authority they are of Tibetan origin; but their adopted language, Pahari, shows evidence of affinities in other directions.

Gypsies. Nomadic people scattered throughout the world, but located mainly in the Balkans, where they appeared probably from north-west India, some nine hundred years ago,

and spread over the rest of Europe about four hundred years later. Norway and Sweden alone are said to have no gypsies. In India the Banjars and Nats are identified with them; in Persia and Turkistan the Luli and Mazang; in Syria the Chingane, a name clearly cognate with the European Tzigane, Zigeuner. They seem to diverge widely in physical type and approximate to the characters of the surrounding population. The gypsies are probably everywhere more or less of the same pursuits and mental disposition; they mend pots, deal in horses, or steal them, making an honest living when circumstances debar them from an easier mode of life. But their existence is modified by their environment. In England there are only small bands, for there is seldom suitable camping ground for great agglomerations of nomads whose presence, even in small numbers, is not always welcomed by the sedentary inhabitants. But in Russia, before the Great War, this wandering folk would be found moving about the country in battalions, thousands going to form a single group.

Haida. Coast tribe of British Columbia. They are great carvers, and their huts and totem posts are famous, the latter sometimes fifty feet high. The dead were sometimes placed in boxes on carved poles.

Hakka. Chinese people in the hills of Kwantung. They emigrated from Honan in the fourth and ninth centuries, and their language stands somewhat apart.

Hamites. Non-negro inhabitants of north and east Africa, sometimes called Ethiopians. They include Galla, Somali, Masai (eastern or Kushiitic), Berbers, Tuareg (western or Libyan), and the extinct Guanches of the Canary Islands. Some authorities add the Hottentots, who are perhaps an Hamitic cross, and the Fula or Fulani. There is a Hamitic aristocracy in some of the Bantu-speaking tribes. If all the peoples mentioned above be included, no definition of the Hamitic type can be given, save in the most general terms, for the hair varies from frizzly (but not woolly) to kinky (but not quite straight), and their complexion from reddish-brown to swarthy white. The languages have not been shown to be related. The Hamites differ from the negro in their thin lips, straight or arched nose, and suggestion of kinship with European races.

Hanak. Czechs who live in the valleys of Bohemia, Moravia, and north Hungary.

Hare. Athapaskan tribe of the north-west of Canada.

Hausa. A numerous people of the northern provinces of Nigeria, who have spread, as traders, far beyond their tribal limits. Their language, which seems to have been deeply influenced by Hamitic forms of speech, is a means of intercommunication over a wide area. They are moderately tall and usually very black, but some observers declare that their hair is less woolly and their lips not so thick as in the true negro. It seems probable that there has been a considerable non-negro element, perhaps long before historic Arab movements, which certainly came from the east. The Hausa is an excellent farmer, but seldom herds cattle,

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as that is the occupation of the Fula or Fulani; he is also an excellent soldier, while as a carrier he is powerful and shows great endurance. Where there is an admixture of Fula blood, he is less disposed to labour, but gains in enterprise and intelligence; he also shows administrative gifts and a power of command. The Hausa language has acquired its importance because it is not only simple in grammar, with few difficult sounds, but also because the vocabulary is large, and it readily admits of the introduction of foreign terms; to the European it presents more resemblance to a European tongue than any other negro language.

Hazara. Turki people of Afghanistan, who claim Mongol descent, though they now speak Persian. They are Mongol Tartars who have lost their Mongol speech, but retain their characteristics; they are a simple-minded people, poor and hardy and reputed faithful and industrious.

Hidatsa or Minitaree. North American tribe of the Siouan stock, at one time closely allied to the Crows. Their great ceremony was the Sun Dance.

Himyarite. Inhabitants of southern Arabia. Some are found in Abyssinia, and it is probable that migrations of this sort have been in progress since prehistoric times.

Hindus. Believers in Hinduism. The term is also used as a general name for the people of Bengal, who fall into seven main sections, beginning with Brahmans and Rajputs and ending with unclean castes like the Dombs.

Hoklo. People resident on the south-east coast of China.

Hopi or Moqui. American Indians of the south-west group, speaking a Shoshonian tongue. Agriculture is their principal industry; they are skilled in weaving, dyeing, etc., devote much time to rain ceremonies, and their villages, known as pueblos, consist of stone or adobe houses.

Horak. Czechs who live in the uplands of Bohemia, Moravia, and north Hungary.

Hottentots. South African people with bodily characteristics resembling those of the Bushmen, but taller. Like the speech of the Bushmen, their language contains clicks, and it is probable that their presence is due to the fact that the Hottentot is a cross between the Bushman and some other type. The Hottentot are often called Nama or Khoikhoi.

Hova. Highest class of the Madagascar tribe whose proper name is Antimerina.

Huichol. Mexican people to the east of the Cora or Nayarit, to whom they are allied. The name is a Spanish corruption of Vishalika, the healers, which is their own name, from the fact that they have a great reputation as doctors. They are a light chocolate brown in colour, quick witted, with much self esteem, but they are confirmed liars, and very cunning, wholly without personal courage and very emotional.

Hungarians (see also **Magyars**). The inhabitants of Hungary, who speak a Finno-Ugrian tongue, but so modified in physical type as to be quite Europeanised. We have very little information as to the early population of the Hungarian plains, and it is certain that the essential period for the

understanding of the present conditions is that of the "Völkerwanderungen" from the third century onwards. In 550 the Hunagars advanced from the Urals to the Volga and reached the Danube some two hundred years later; with the aid of other Turki tribes like the Magyar they dominated the Slavs, who, like the Goths and other Teutonic tribes, had raided and partly settled in the south-east of Europe, while the Huns and Avars had simply swept through, leaving no permanent traces, so far as can be seen. At any rate, with the foundation of the kingdom of Hungary towards the end of the ninth century the remains of these Mongolo-Turki peoples who had come to south-east Europe in the preceding four centuries were absorbed.

At this time the Hunagars were horsemen, skilled from childhood in the use of javelin and bow; the period of lawless raids, which took them as far west as Burgundy and Alsace, came to an end with the conversion of Stephen to Christianity. When the Hunagars came in contact with the Slavs the latter were, in the main, long headed, though to-day they are of the Alpine type, as were, in all probability, the Hunagars themselves. At the present day the Hungarian seems to be like the Slav of the same short-headed type; in stature he is tall in the eastern area of the Szeklers, where the average is just under 5 ft. 9 in. The complexion varies, but is, in general, dark; but blue eyes are more common than one would expect in a region so far to the south.

Huron. French name of an Iroquois tribe allied to the Algonquins against the Iroquois in early times. They formerly numbered about 20,000, but are now almost extinct. They wrapped the dead in furs and packed them in bark before putting them on a platform; every eight or ten years the remains were collected and buried in a common grave.

Iberian. (1) The prehistoric inhabitants of south-west Europe; (2) a synonym sometimes used for Georgian.

Ibibio. Negro tribe of south-east Nigeria, of the same stock as the more cultured Efik of Calabar. They represent a comparatively low type. The language appears to be of the Ibo stock, but either of an older type or more influenced by foreign elements.

Ibo. Negro tribe numbering some four million, of whom a small proportion are on the west bank of the Lower Niger, not far above the delta, and the remainder on the east bank as far as the Cross river. They are strongly built and were formerly exported as slaves in large numbers. They speak a language of the Lower Niger group, which was probably imposed on them by a conquering people, perhaps the Nri of Aguku, coming from the north-east. They are almost entirely agricultural, but certain towns are composed of blacksmiths, doctors, etc., and the father hands on his knowledge to his son. They make use of an extraordinary kind of face scarring, the whole of the features being ridged in the case of certain men with parallel lines running obliquely. They are an open-hearted people, of generous disposition, hard-working and naturally peaceful. In many

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parts they have no tribal chiefs and each quarter of a town is an independent unit.

Icelanders. Scandinavian folk settled in Iceland more than a thousand years ago. They speak an archaic form of language of the Scandinavian branch of the Teutonic family.

Igabo. Sobo tribe on the east of the Niger.

Igara. Tribe of the east bank of the Niger below the Benue. They speak a language allied to Yoruba, but are politically independent of them.

Igorot. Head-hunting tribe of the Philippines. They are excellent agriculturists and irrigate, in places, the whole face of a mountain. They are usually a light yellowish-brown with flat noses, are short in stature, and probably mixed with negritos. Their tradition is that they came from the south, but they are probably of mixed origin, as their head shape varies from very long to almost circular, the nose from broad to narrow, and the skin from light brown to bronze with saffron undertones. Among the tribes are Tinguian or Itneg, Bunayan, Nilapan, Ifugao, or Mayoyet, etc.

Ijo. Tribe of the Niger delta. They are of strong build and differ a good deal in appearance from the surrounding people. They speak a language of the Middle Zone with some affinities to semi-Bantu, and make distinctions in the gender of nouns, quite contrary to the usage of Sudanic languages. They are essentially a river people who formerly made much money as purveyors of slaves to white exporters and are still important as middlemen in the palm oil business.

Ilongote. Philippine tribe. They are of small stature but powerful build, with straight hair but frizzly beard; their eyes are dark brown and so is the skin, but with a yellowish tinge; the nose is well shaped, but rather broad at the base. Before a man can marry he must produce a head, which after nine days is buried below the bride's future home.

Imeretians. Georgian people on the Middle and Upper Rion. They are, with the Gurians, the best-looking of all the peoples of the Caucasus. Their faces are described as noble, with large, dark brown eyes, regular eyebrows, fine beards, and thick, dark brown hair. Their hands and feet are remarkable for their small size. In character they do not differ from the Grusinians.

Inca. Tribe of Bolivia near the Rio Apurimac. They are of Quichua stock and speech. The Inca were formerly the dominant tribe of Peru, possibly the descendants of the builders of Tiahuanaco, at the south end of Lake Titicaca, the earliest known centre of culture in that area. There are Inca Indians in the Putumayo valley, probably descended from the ancient Inca, the rulers of Peru at the time of the Spanish conquest. They have long black hair, which is tied, sometimes with the inner bark of a tree, above the ears. Their principal food is maize, which is first scalded in great earthen pots and then chewed by the family; after being mixed with unchewed maize, the mass is allowed to ferment and used as required. They use blow-guns obtained through middlemen from the River Napo Indians.

Inca Area. District with many culture variations with the Quichua and Aymara, as dominant tribes. The upland tribes are sedentary and agricultural with temples and organized priesthoods. The tribes are largely agricultural and use irrigation; the llama was domesticated in pre-European times.

Indic Languages (Aryan Group). It comprises two main divisions: the extinct Sanskrit and Vedic; and Prakrit with, first, Pali; secondly Bengali, Punjabi, Gujarati, Hindustani, Marathi, Uriya, Sindhi, Kashmiri, Naipali, and Pushtu (Afghan); and thirdly, Romani or Gypsy languages.

Indo-Afghan. Race to which are assigned the Afghans, and some higher castes of India.

Indo-Aryan Languages. Branch of the Aryan group of Indo-European languages spoken in India. It includes Outer, Mediate, and Inner Sub-branches, the Outer branch including Assamese, Bengali, Oriya, Bihari, Marathi, Sindhi, and Lahnda; the Mediate including the Eastern Hindi language; and the Inner branch two groups—Central, with Western Hindi, Punjabi, Gujarati, Bhili, etc., and Pahari, with Khas-Kura or Nepalese.

Indo-Aryan. Group of peoples in the Punjab. They include Rajputs, Khatri, and Jats, who in all but colour closely resemble Europeans and show little difference between higher and lower classes of the population. Their characteristics are tall stature, fair complexion, plentiful hair on the face, long head, and narrow, prominent nose.

Indo-European Family of Languages. Speech of the greater part of Europe and part of Asia. The main groups are Iranian (Persia), Sanskrit and Prakrit (India); Greek; Italo-Celtic (Latin, etc., and Romance languages; Gaelic Welsh, etc.); Germanic (Germany, Scandinavia, British Isles, etc.); Baltic (Lithuanian and Lettish); and Slavonic (Russian, Polish, Czech, Serb, etc.); Albanian; Armenian. These languages are also termed Indo-Germanic (in Germany) or Aryan. The term Aryan race has no intelligible meaning at the present day. It is an error to regard Indo-European, the primitive speech which was the mother of the family of languages, as primitive in any other sense than that it preceded the origin of the individual groups. It originated in a form of speech poor in inflexions and may perhaps form a larger unity with Semitic, Caucasian, Finno-Ugrian and some Mediterranean tongues like Basque.

Indonesians. Inhabitants of the East Indian Archipelago and (in a few cases) of Further India. The hair is black and wavy, and the skin yellow or light brown. The skull is medium, but was probably longer at one time before the coming of the short-headed Proto-Malayan stock almost everywhere mingled with them. With the Indonesians are classed the Dyaks, Batta, etc. Physically they are classed with the Oceanic Mongols; their languages, with Melanesian and Polynesian, make up the Austronesian family, which is again part of a larger unity, formed by the addition of Mon-Khmer and some Central Indian tongues.

Ingush. People of the Caucasus. Belonging to the Chechen group, they have the reputation of being inveterate thieves

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Ipurina. South American tribe of warlike character on the Purus river.

Iranian Languages. Branch of Indo-European languages. It includes Persian in one group, and Pushtu (Afghan), Baluchi, and Ghalcha in another.

Irish. Population of Ireland with the exception of the descendants of English and Lowland Scots who began to arrive in the twelfth century. Little is known of the earlier peoples, but it seems probable that the mass of the population is pre-Celtic. The Goidels (or Scots) entered Ireland through the Dublin coastal gap and later there came into Leinster, according to Rhys, some of the Brythons who imposed their tongue upon Wales. At a later period Goidels flowed back into Wales. There is also a Viking element in the population which founded among other towns Dublin, Limerick, and Waterford.

Iroquois. Group of American Indian tribes of the east woodlands. They comprise the Five Nations (Oneida, Mohawk, etc.) and are allied to the Huron, Cherokee, etc. The Iroquois were bitter enemies of the French; kinship is reckoned through females, who also nominate the chiefs. The Iroquois seem to be increasing in numbers, but are concentrated on reservations.

Irula. Dark-skinned tribe of the Nilgiri Hills of southern India. They speak a corrupt form of Tamil, till the ground very roughly, and depend a good deal on the sale of forest products for the purchase of grain for seed or food.

Italians. Inhabitants of Italy, who speak a language of the Romance sub-group of Italo-Celtic languages. It is not till the coming of metal that we can say that the population was of mixed types, long headed north of the Apennines, round headed in the south. It seems likely that the population at that time, both in the peninsula and in Sicily and Sardinia, was chiefly of Mediterranean type, with survivals of older long-headed elements, and that a round-headed type was filtering down from central Europe or coming by sea from the eastern Mediterranean, leaving colonies behind on their way to Spain and perhaps the British Isles.

In the Bronze Age the same round-headed immigration went on by land, and we find in the Iron Age another type, long headed with a high skull, which was also prominent in the valley of the Danube. At the beginning of the historic period we find the Etruscans with a non-native type predominant; the early Romans were hardly less mixed than the Etruscans; in both cases, singularly enough, the sexes differ considerably in type. In the next four centuries the Roman type changed completely, and we find them mainly Alpine, though the women show a characteristic which had been in earlier times that of men, the long high skull. This change was due in the main to the absorption of the subject peoples.

Cis-Alpine Gaul, invaded by Gauls in the fifth century B.C., was conquered two hundred years later, and had in the meantime no doubt become round headed in type. In the later days of Rome came legionaries from Spain

Gaul, the Danube, etc., and then the barbarian invaders—Goths, Lombards, Huns, and so on—who were in the main long headed. A small series of skulls in the eighth century has long types to the extent of forty per cent. but six hundred years later this had fallen to about one-third, and that is about the proportion at the present day. In our own time the Alpine type is dominant, and the Mediterranean negligible in the north of Italy.

From measurements of recruits it is clear that in modern Italy long heads are rare save in the extreme south and in Sardinia. In stature we find tallness associated with short heads, shortness on the other hand with long heads; dark complexion is found everywhere, but where the head is longest blond or even mixed types are almost wholly absent. Of the immigrant Goths and Lombards barely a trace is found—the tendency towards blondness and tallness in the valley of the Po.

Italic Languages. Southern member of the Italo-Celtic group comprising Latin, Umbrian, Oscan, and other extinct tongues, and the Romance languages of to-day.

Ittu. Galla dialect spoken in Harrar.

Jagatai Languages. Group of Turko-Tartar languages. It includes Uigur, the most classical Turkish speech; Koman, Jagatai proper, Usbeg, Turcoman, and Kazan. Uigur inscriptions going back to the seventh century are found on the burial mounds of the Yenisei valley. In the time of Edward I. the Mongol Khans of Persia sent letters in the Uigur character, the object of which was to arrange an offensive alliance with England against the Saracens.

Jakun. Mixed people of the Malay Peninsula, especially the southern portion. Probably blended more or less with Semang and Sakai, they are of Malayan type with round heads, dark, coppery skin, straight, smooth hair, thick, flat, short nose, and eyes that show little tendency to obliquity. The Malay divide them into Hill and Sea Jakun, of whom the former practise agriculture.

Jambi. Malayan tribe of Sumatra.

Jambo. People of Abyssinia who live on the Sobat.

Japanese. Main mass of the population of Japan, the Ainu and Gilyak being excluded. The native of Japan is decidedly short, with a fair or yellowish skin and at times a rosy tinge; wavy or curly hair occurs, though it is usually black. In head shape they appear to be in the main of Alpine type, but in some areas long heads are in a majority. In the north and north-east early Neolithic types are recognized by some observers. There seems to be a considerable Manchu-Korean element, tall and slender, with oblique eyes, aquiline nose, and chin somewhat receding; the Mongol element, on the other hand, is strongly built, with a broader face and more prominent cheek-bones; the nose is flat and the mouth wide. A Malayan type has also been distinguished, small of stature, with well-knit frame, short nose and projecting chin and jaws. The language is unclassified.

Jat or Jut. People of north-west India who seem to have conquered the Indus Valley in prehistoric times.

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Javanese. People of the middle third of Java. They are flanked on the east by the Madurese; on the west by the Sundanese, from whom they differ but little in type. They have lightish skins and straight or slightly wavy hair; their stature is greater than that of the Sundanese but they are below middle height. It seems likely that they are round headed, but deformation of the skull is common; the nose is usually narrow.

Jefe. Variant form of Ewe.

Jekri or Shekri. River tribe of Nigeria. They speak a tongue allied to Yoruba.

Jews. Term properly applied to the children of Judah, but long since applied to the whole people of Palestine before the dispersion but after the disappearance of the Ten Tribes of Israel. The Jews are now a people without a country; the traditional view is that they are a true Semitic people who have preserved their purity of blood, but detailed investigation into physical types has made this extremely doubtful. The majority of European Jews are found in central and eastern Europe, and constitute the Ashkenazim branch; the Sephardim, who are Spanish and Portuguese Jews driven out five hundred years ago to other countries, regard themselves as a sort of aristocracy. In England the Jew has a head of medium type, neither long nor short; in north Italy he is short headed; so, too, are the Spanioli of Bosnia, though perhaps twenty per cent. of long heads are mixed with them. The Spanioli of Constantinople and Jerusalem, on the other hand, are mainly long headed, though there is only a small majority. The last-named type is the one that corresponds to the type of the Arab, who is certainly a true Semite.

As a general rule the Jew comes to resemble the type of the surrounding people; competent authorities consider that the Sephardim were originally long headed, but by intermarriage, partly perhaps in Spain, but as a rule, since their expulsion, have been Alpinised in type. The peculiar nose which is commonly called "Jewish," is found in about one-third of the Sephardim. When we consider the Ashkenazim we find that they are by a great majority short headed, with a narrow nose. In addition to these two groups, there were Jews in the Caucasus, Syria, central Asia, etc., dating as far back as the dispersion of the Jews under the Roman empire and even further. The Grusinian and Mountain Jews of the Caucasus are both short headed, with very few blonds, differing in this respect from the Ashkenazim. There are some grounds for suspecting the presence of a Kirghiz type among them. In Samarkand and Bokhara are Jews of mixed descent, and here "Semitic" noses are rare; in Damascus the Jew is longer in the head and the "Semitic" nose more frequent.

Generally speaking the western Asiatic Jews agree in type with the Ashkenazim. In south Persia, Arabia, north Africa, etc., are other groups of Jews, many of them of old standing; those of Persia and Mesopotamia show the long heads and are equal in numbers to the Alpine types, and the "Jewish" nose is found in Mesopotamia in more than half the subjects. At Yemen, where they are more than anywhere else an isolated group, four-fifths have long heads and narrow noses, while the surrounding

Araby are now short headed. In north Africa the Jews are again extremely like their neighbours, and what is of more importance, they have among them a type, probably derived from the Berbers, who were at one time converted in numbers, with round heads and broad noses. If, therefore, there are two such diverse types, one long the other broad headed, among the different groups of Jews, which is to be called the true one?

How is the existence of the other type to be explained? It seems likely that the great majority of the Jews of to-day had their origin not in the types indigenous in Arabia and ancient Palestine, but in the uplands of Armenia, where are found descendants of short-headed people like the Hittites, who also resemble the modern Jew in type of nose; the Hebrews may even have undergone a certain amount of mixture with this type in the early days of their occupation of Palestine. Another important element in the type of the Ashkenazim was derived, it is suggested, from the Turki-speaking Khazars, converted to Judaism in the eighth century, and were crushed and scattered two centuries later by the Slavs. They were a cultured, commercial, well-organized people, who made their influence felt in the heart of what is now Russia. They and the Jews metamorphosed by centuries of contact with short-headed peoples are in all probability the origin of the mass of East European Jews.

Jivaro. Tribe of the head waters of the Amazon. They are remarkable for the custom of drying the heads of enemies till the skin, still covered with hair, is reduced to the size of a small orange. They are described as brave, amiable and faithful in character, and great lovers of freedom.

Jukun. Sudanic-speaking tribe south of the Benue. They are also known as Kororofa. Their ancient law was that a king might reign only two years, and even during that period if he fell ill or sneezed or coughed, he was at once put to death.

Ka or Kha. Hill tribe of Siam, speaking a Mon-Khmer language. They are long headed and probably akin to the cave dwellers, perhaps of Neolithic age, of Tong-king, and also to the people who left the shell heaps by the Great Lake of Cambodia.

Kababish. Richest and most powerful Arab tribe of the Anglo-Egyptian Sudan.

Kabardians. Mahomedan people of the Caucasus. They form the western section of the Circassians, but differ from them in many respects; they claim to have come from Arabia, and use Arabic characters in writing their Circassian language. Their faces are oval, with fine features, and they are accounted the most refined of the people of the Caucasus.

Kabiri. People north of the estuary of the Fly river, New Guinea. They are also called Girara. They are head-hunters, and in their ceremonies wooden figures of crocodiles play an important part.

Kabyle. Term often applied without very definite sense to the Berbers of Algeria. Some belong to the Djerba type, some to the Elles type, the latter being longer headed, with broad face. They are Mahomedans. The name seems to mean no more than tribe.

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Kachari. Group of Assamese tribes. It includes Mech, Garo, etc. They are of Mongoloid type, with almond-shaped eyes, stand mentally much below their Hindu neighbours, and are very clannish and exceedingly obstinate.

Kachin. South Mongoloid people, speaking an Assamese-Burmese tongue and living on the head waters of the Irawadi. They are also called Kakhien, but their own name for themselves is Chingpaw, i.e. men. Kachin is an opprobrious Burmese name and Singpho the Annamese form of Chingpaw. They stretch from the eastern Himalayas into Yunnan, and at least two well-marked types exist; firstly, the true Singpho or Chingpaw, with short round head, low forehead, oblique eyes, and broad nose, who has disproportionately short legs; secondly, a people of more Caucasian type, some of whom have fair skins and large, lustrous eyes. In temperament they are pugnacious and vindictive.

Kadayan. Klemantan people of Borneo.

Kafirs. (1) Tribes of north-east Afghanistan who are supposed to be descendants of the old Indian population that refused to embrace Islam in the tenth century; they include the Katirs, the Kam, the Wai, etc. They are of fine physique, but lightly built and usually of only medium height. As a rule they are good-looking, but looks vary with social position. They are fond of intrigue, inquisitive, jealous, grasping, fond of blackmailing, great liars, and great haters; but they are lovers of freedom, dignified, polite, hospitable, brave, loyal to each other and affectionate in family relationships, tolerant in religion and sociable. Their idea of a good man is one who has shown himself a successful murderer, a good hillman, ready to quarrel, and a lover of women. (2) The Bantu tribes of Natal.

Kaitish. Tribe of Central Australia. They are located round Barrow Creek, with customs that closely resemble those of the Arunta.

Kaizak. Turkic people living in the north-east of the Aral-Caspian basin and closely connected with the Kirghiz. Their subdivisions are complicated and they classify themselves according to "horde," tribe, clan, sub-clan, etc., often distinguished by crests and war cries. They are chiefly nomadic cattle and horse-breeders; as they leave their stock on the pasture for a whole year, they change the ground annually, but of late years they have taken to laying in stores of winter fodder. They have permanent houses and make use of irrigation canals. They bury their dead in substantial structures of wood, clay and brick, and are perhaps to be reckoned as akin to the builders of the burial mounds known as kurgans.

Kalabit. One of the Borneo tribes known collectively as Kalamantan. They practise a kind of irrigation.

Kalamantan. Group of Borneo tribes of a type mainly Indonesian, i.e. long headed. They cultivate the soil, whereas the jungle tribes, such as Bakatan, are nomadic hunters.

Kalkadoon. Australian tribe of east Queensland.

Kamchadal or Itelmes. Palaeo-Siberian tribe of the southern part of the Kamchatka peninsula. They have given up their language and taken over a good deal from the Russians.

Kamilaroi. Group of Australian tribes of the north of New South Wales. They speak a Neo-Australian tongue and are divided into four intermarrying classes.

Kanaka. Polynesian word meaning man, applied by French writers to all South Sea islanders. In a restricted sense it refers to the natives of New Caledonia and the Loyalty Group, who are, apart from a few stray Polynesian colonies, typical Melanesians, very long headed, with massive jaws which often contain supplementary molars. Their colour is a rich chocolate, often with a purplish tinge. The average height is about 5 ft. 4 in.

Kanarese. Dravidian language of south India. It is spoken in Mysore and the south-east of Bombay.

Kanembu. Tribe of the northern provinces of Nigeria, south-west of Lake Chad in the old empire of Bornu, allied to the Mobber, Kanuri, etc. The name means "man of Kanem." Speaking a Sudanic language of the Chad group, they are a fine people, and prosper as farmers and traders; they have a monopoly of the salt trade as middlemen to the Buduma, who produce it.

Kanuri. Tribe to the south-west of Lake Chad. They speak a Sudanic language of the Chad group, much influenced by Hamitic forms of speech. They are just over medium height and the skin colour is, as a rule, dark or very dark. The Kanuri is of virtually unmixed negroid type, resembling in this the Nilotes. They are tall and good-looking, courteous to people of their own race, but despising the Hausa as a labourer.

Karagas. Turkic tribe of the eastern (Altai) group.

Kara-Kalpach (Black Caps). Turkic group of the Amu-Daria district. To the extent of half the population they are settled agriculturists, the others being nomad cattle-breeders. The remnant of the Chuz Turks remained in Russia when the others were driven over the Danube and later returned to Asia. The language of this people is closely related to that of the western Turks, as a result of their belonging to the stream of Turks which moved westwards some ten centuries ago.

Karamundi. Native tribe, now almost extinct, of South Australia.

Karaya. Indian tribe on the Araguaya river of Brazil. They are of medium height with long and high skulls, and wavy black hair with a reddish sheen. They speak a language of uncertain affinities. The speech of men and women is different, the latter being perhaps an older form.

Karelians. Eastern Finns, so named from their own term Karialaset, cowherds. They have come to resemble the surrounding Russians in speech and customs; they are tall and slim, with regular features, grey eyes, and chestnut hair.

Karen. Southern Mongoloid people who compose a large part of the population of Burma, and are also found in the west of Siam. It was at one time supposed that their original home was in Turkistan; their own account is that they came from Yunnan in the fifth century, probably forced down by the Tai; it is probable that they were later comers than

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the Mon. They are related to the Kuki-Naga peoples. There are two types, known as Red and White. They are a short, sturdy race with straight black or brownish hair and light or yellowish-brown complexion. They have no name for themselves beyond designations of groups, such as Sgaw or Pwo. They were probably driven from China by the Tai and claim to have settled in Ava; about fifteen hundred years ago they moved southwards. The White Karen are of squarer, heavier build than the Burmese and more stolid; they are also dirty and drunken but truthful; they seem to be of a suspicious disposition and devoid of humour. The Red Karens are small but wiry; their faces are broad and reddish-brown, and though their heads are long, their eyes are apt to be oblique. Their marriage laws are so strict that old bachelors and spinsters are frequent owing to the lack of suitable matches.

Kashgais. Tribe of southern Persia, of Turkish origin.

Kavirondo. Two tribes of East Africa. One, also called Jalu, has a Sudanic language; the other, called Bantu Kavirondo, speaks a language called Lu-Masaba.

Kayan. Member of the dominant group of Borneo tribes. They are rather short in stature, with somewhat broad heads. They are agriculturists, and clear the low hills that flank the tributaries of large rivers, leaving a few scattered trees standing. Their headmen have undisputed sway, but as a people they are rather turbulent.

Kayapo. Tribe of Brazil on the west bank of the Araguaya. They have roundish heads, are light brown in colour, have slightly oblique eyes and black hair, which is wavy only when very long.

Kazikumuk. Lesghian tribe of the Caucasus whose own name is Lak. They are also called Ghazi on account of their having been the first converts to Islam in that area.

Kei Islanders. Population made up of Malay and aboriginal elements, the latter with frizzly hair. They are divided into three classes: Melmel (nobles), Rinrin (subjects), and Iri (slaves), and the latter are the frizzly-haired element.

Kenyah. One of the dominant tribes of Borneo, perhaps the most advanced. They smelt iron and make good steel blades and spear heads, using two bellows in a form widely spread in Malaysia.

Kha. Word, meaning man, applied to many tribes of Indo-China, e.g. the Moi, who are called Penong by the Khmer. There seem to be two types of Kha tribes, the short headed, possibly connected with the Cham, and the primitive tribes, who are long headed, with high, rounded, narrow foreheads, straight eyes and hair, and a clear skin.

Khalkas. Tribe of lower Mongolia, forming part of the eastern Mongol group. They are of yellowish complexion, and somewhat shorter than the allied Buriats.

Khasi. People of the Khasi hills in Assam, who speak a Mon-Khmer language. They are of a brown colour, varying in shade from light to dark according to the elevation; the head is medium in length and the eyes are black or brown. They are short in stature,

but exceedingly muscular; they will carry a load of 80 lb. by means of a head-band for a distance of thirty miles in a day. They are cheerful in disposition and more industrious than the Assamese; unlike many primitive peoples, they have an appreciation of nature and will sit in contemplation in the woods. They are given to gambling, and are not remarkable for truthfulness.

Khmer. People speaking a Mon-Khmer tongue and inhabiting Cambodia, parts of Siam and the south of Cochin-China. Before the coming of the Annamese they occupied a still larger area. They are a tall, round-headed people, but their eyes are seldom oblique and their hair is often wavy; some observers have, therefore, pronounced them to be "Aryan," i.e. Caucasian, in every characteristic. Their tradition is that they came from India and both physical type and language lend support to this tradition. In the earlier centuries the Chams were their mortal enemies; about a thousand years ago, a mythical ruler, Yacovarman, who could slay elephants without weapons, built the great city of Angkor, which covered five square miles. The Khmer are well grown and muscular, with large dark eyes; they seem to represent to-day the lower classes of the population that built the great cities. They are a ceremonious and hospitable people, but never allow a stranger to take up his abode in their houses; in family life they are gentle and affectionate; the peasant population is hard-working, but in other parts the Khmer are apt to be apathetic and thoughtless. They prefer to live in the plains, and their houses are built on piles, of one storey only, for native custom forbids them to live under anyone else. Their official religion is Sinhalese Buddhism.

Khond or Kondh. Dravidian tribe of the Orissa Hills, India. Known also as Gonds, they are a bold and proud mountain peasantry who, till recently, would engage in no kind of manual labour, except in their own fields. They burn the forest, cultivate rice on the patch for three years, and then move on, leaving it for a period that may be as much as thirty years to lie fallow. They are keen hunters, and a sambar once wounded has little chance of escape, as they follow it as though insensible to fatigue. The men drink palm wine to excess, but the women are abstemious. The Khond were given to human sacrifice at one time in order to secure good crops, but a ram is now substituted for the human victim. They were also given to female infanticide, one reason given being that woman, as a mischief-maker, is better out of the world. A curious feature of the language is that they count by twelves instead of by tens.

Kikuyu or Akikuyu. People of East Africa who live in the highlands west of Mount Kenya. The name may perhaps mean "people of the country of figs"; the language is closely related to Akamba. When they entered the country they found in it the Asi (Akieki), or Wandorobo, and the Agumba, a pygmy people. The men stand about 5 ft. 4 in., the women considerably less. But they are strong and muscular; they carry loads on

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the back. They are naturally honest, intelligent and truthful, polite in intercourse and kind to children; but they are hospitable only to clansmen or near relatives, and will stand by and see a man starve to death if nothing is to be gained by saving his life.

Kiowa. Amerindian tribe that once resided on the Missouri and later on the Arkansas. Their language forms a distinct linguistic stock, but they were never very numerous. With the Kiowa proper were associated the Kiowa Apache, an Athapascan tribe identical in culture but with a language of their own.

Kipchaks. Of these people the western group formed the Golden Horde in the thirteenth century; the eastern were the White Horde.

Kirei or Kerrait. Turanian Turks of north-west Mongolia, also called Kirei-Kirghiz. They were Nestorian Christians for a few centuries, when Prester John is said to have lived among them, but have now embraced Mahomedanism. They are nomadic hunters.

Kirghiz or Khirghiz. Name given to the Turanian Turk people, but often used of the Kaizak, who belong to the Iranian Turkic group. The name seems to be derived from *kir*, meaning cultivated field, for the Kirghiz originally tilled the earth, at least from the sixth century onwards; but when the Russians came to the Upper Yenisei many of them were forced south, where they became a pastoral people. Even now some hunt and cultivate the ground. Only those who have migrated most often have adopted "horse culture," by which is meant that they use the animal for transport, food, and clothing; for heavy draught work, however, they prefer the dromedary. The Russians call them Eastern (Burut), Black (Kara), or Mountain Kirghiz. They are comparatively isolated from other Turkic tribes. Many sections of them are named from famous Mongol chiefs, and there is probably a strain of Mongol blood, which is indeed evident from the features. The cheek-bones are prominent, the eyes oblique, and the complexion is yellowish-brown, but they are generally supposed to have preserved the original Turki type. Of two sections the Kara Kirghiz live in the uplands and the Kazak in the lowlands. The true name seems to be Kazak (riders), which we know best in the form Cossack, for they were originally freelancers. The word Kirghiz is used of the uplanders by the Kazak. They claim descent from a legendary Kirghiz-beg.

Kists. Chechen people of the Caucasus. Mahomedan in religion, they have much in common with the Chewsures, but were at one time their enemies. They practise the blood feud, unknown to other Chechen peoples. They are slenderer than their neighbours, more cleanly and more industrious, but notorious horse thieves.

Kiwai. People of the Lower Fly river, New Guinea. They speak a Papuan tongue and are great cultivators of the sago palm and the banana. The island is all mud, and, as a result perhaps, the Kiwai man is gloomy in the extreme; one observer records having

been there a whole week without hearing a single laugh.

Klemantan. See Kalamantan.

Kohistani. People of Kohistan, North-West Frontier of India. They are also called Tajiks. There are other areas with the same name, one north of the Hindu Kush, another in Baluchistan.

Koli. Caste or tribe of west India, formerly notorious thieves.

Kombe or Ngumbi. Bantu-speaking tribe on the coast of Spanish Guinea, between the Benito and Campo rivers.

Konde. (1) The same as Wa-Nkonde; (2) the Makonde of the Msalu river, Portuguese East Africa.

Konjara. Tribe of Darfur, Central Africa, of somewhat uncertain position. Some observers have described them as an olive-skinned people of Berber appearance; others declare them to be dark complexioned, of irregular features and middle height.

Kootenay or Kutenai. Tribe of British Columbia whose proper name is Kutonaqa. Their language forms a linguistic stock by itself, and they are also remarkable for a bark canoe of unusual type, which has some resemblance to one used on the Amur. They are a river and lake people, but have taken to horses. They are moral, kindly and hospitable, little given to drink, intelligent and artistic. They are, however, great gamblers. One section of the tribe was noted for the watertight baskets which they manufactured.

Korean. People of Korea. They are of uncertain affinities and differ in appearance from both Chinese and Japanese. They have high cheek-bones, a flattish nose, thin lips, and stand about 5 ft. 4 in. There appear to be two well-marked types, one of Mongoloid appearance, with short nose, flat at the root, oblique eyes and yellow skin; the other of a bearded European type.

Korinchi. Tribe of Malay stock. They inhabit the mountainous region near Padang.

Koryak. Palaeo-Siberian tribe living in and near Kamchatka. Most of them are dependent for subsistence on herds of reindeer, but some subsist by fishing.

Kota. Artisan tribe of the Nilgiri Hills of south India.

Kotoko. Tall Sudanic people south of Lake Chad. They use boats made of pieces of wood sewn together.

Khwesi or Kpwese. Tribe of Liberia. They speak a language of the Mandingo group.

Kredj or Kredy. Broad-headed people of the Bahr-el-Ghazal district. They are somewhat below average height, with thick lips and wide mouths; the upper incisors are filed to a point or cut away. They are coppery-red in colour, clumsily built, and unintelligent.

Krobo. Twi people of the Gold Coast.

Kru. Negro people of the coast and hinterland of Liberia. They speak a language of a type very unlike the ordinary Sudanic tribe. They are famous as canoe men and sailors, and are recognizable by a blue line down the forehead. The name comes from the Krao tribe of this group.

Kubu. Nomadic tribe of Sumatra. They are on an average about 5 ft. 3 in. in height, and have longish heads, slightly more

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elongated than the Batta. They are of a rich olive-brown tint and the hair is inclined to curl. They are possibly of Malay affinities, but pre-Dravidian relationships are on the whole more likely.

Kuanyama. Bantu-speaking tribe of southern Angola and northern Damaraland.

Kubiri. New Guinea tribe of the neighbourhood of Cape Nelson.

Kui. Proper name of the people usually called Khonds.

Kunama. Sudanic-speaking tribe of south-west Eritrea. They are divided into a great number of small tribes.

Kurds. Tall people of Asia Minor and the uplands of Armenia, often with fair hair and blue eyes. They speak an Iranian tongue.

Kurumba. Wild tribe of the Nilgiri Hills of south India. They are identified with the Pallavas, who were a powerful people of south India in the seventh century. The civilized section is known as Uru or Kuruba. The wild people build their huts of mud and wattle and depend largely on jungle produce for subsistence. They are gifted with extraordinary powers of vision in matters that come within their experience, such as the search for honey, but are not keener sighted in ordinary matters than the average European.

Lacandon. Tribe of Central America, allied to the Maya of Guatemala. Their heads are somewhat shorter and the skin colour is lighter; they are also more honest and truthful. They carry loads by means of a band over the forehead, which produces a flattening of the skull. They speak a Maya language and live by agriculture, hunting, and fishing.

Ladakhii. People of Ladakh. Of southern Mongol type, they are, however, decidedly more long headed than the typical southern Mongol. The same type is also found in the south of China.

Lahu. Burma tribe of the Lolo group. They have much more of a nose than most Tibeto-Burmans, and have straight-set eyes. The national arm is the crossbow, and they use aconite as a poison for the bolts. They also have a kind of reed mouth organ, with pipes from 1 ft. to 3 ft. in length, which the men play on their way to and from market.

Lampung. People of Sumatra. They are of mixed origin, with Indonesian, Javanese, and Kubu elements in their blood. They claim descent from the Menangkabau Malays.

Languedoc. Language of south France. It has four main divisions: Gascon, Provençal, Rhodanian, and Catalan. The last-named is found at Roussillon in France, Catalonia and Valencia in Spain, the Balearic Islands, and a point on the west coast of Sardinia.

Languedoil. Language of north France. It embraces both literary French and many provincial dialects, and Walloon, the tongue of south Belgium. The southern boundary runs from the Gironde past Angoulême, Lyons, the Jura, terminating in Fribourg (Switzerland). It includes Malmédy, in the German Republic, and parts of Luxemburg.

Laos. Siamese tribe of the Tai or Thai group. They are round headed and short,

with yellowish skin and straight black hair. The eye usually shows the Mongoloid fold, and the nose is often broad.

Lapps. Finno-Ugrian people of Norway, Sweden, Finland and Russia. In historic times they extended much farther south than they do at the present day, and may at one time have occupied a large part of the area of Scandinavia and north-west Russia. They are predominantly Mongoloid in type, but there are Alpine folk in considerable numbers, who differ from the first-mentioned type in both the height of the skull and the relatively narrow nose. They are on an average about 5 ft. in height. The Russian Lapp shows a considerable amount of variation as regards both the shape of his head and his pigmentation. The Scandinavian Lapp is the purest representative of the Mongoloid type in the world. One of the few nomadic peoples of Europe, the Lapps are not improbably a branch of the Permian Finns who reached north Russia before the Finns took up their station in Finland. They are nominally Christians, but the old pagan deities still subsist. At one time Lapland witches attained fame even in England, but shamanistic rites have long ceased.

Latuka. Nilotic tribe. They are found some sixty miles east of Gondokoro and north of the Bari.

Lazes. Caucasus people of Georgian stock who call themselves Tsan. They are of slender and graceful build and very active; their faces are regular, but somewhat severe in expression they are regarded as the purest type of Georgians.

Lengua. Tribe of the Paraguayan Chaco. They speak a language of the Arawak group, sometimes called Nu-Arawak.

Lepcha. Nickname, meaning "vile speakers," given to a tribe whose real name is Rong. They live in Sikkim and speak a Tibeto-Himalayan language.

Lesghians. Caucasus people of Daghestan, Transcaucasia. They are of mixed origin. The name is a Tartar form of Leki, the term applied to them by the Grusinians. The languages fall into four main groups: Dargwa, Avar, Kurin and Lakic, or Kasi-Kumish.

Lishaw or Lisu. Burma tribe of the Lolo group. It is also known as Yawyin.

Lolo. Tribe of south China. They are allied to many other peoples of Indo-China and speak a language of the Tibeto-Burman group. They are of middle height but muscular, with narrow foreheads, square faces, horizontal eyebrows, black eyes and coppery complexion. More than one observer has remarked upon their resemblance to European gypsies. The women are often taller than the men. They live at high altitudes, side by side with Meo tribes and above the Man; but they have a tradition of residence in a valley where they cultivate rice by irrigation. They live in pile huts in which, on account of taboos to be observed by women, there are always two fireplaces. They are pleasant but indolent, and do not differ widely in character from the Meo.

Lur. Mahomedan tribe of Persia. They speak a language allied to Kurd and are divided into clans which bear animal names.

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Lusatian. Another name for the Wend.

Macassar. Tribe of the southern peninsula of Celebes. In colour less coppery than the Malays, they are a mixed people with a negroid element, but somewhat taller and lighter in colour than the Toala. They are said to press the noses of their children in order to flatten them.

Mackenzie Area. The north-west portion of Canada, inhabited by Athapascan and Algonquian tribes, dependent on the caribou (American reindeer) for food. They use birch-bark canoes, toboggans, and skin or birch-covered tents, but make no pottery and do no weaving.

Macusi. Guiana tribe of Carib speech, closely allied to Arecuna. They are darker than Caribs, taller, slighter, and better made; they seem to be somewhat timid, and dread their hereditary foes, the Arecuna. They live on the savannahs and build houses with thick mud walls, but also use pile huts. As a weapon they use the blow-gun. They make hammocks and the famous curare poison.

Madurese. Inhabitants of east Java, of much the same type as the Javanese proper.

Mafulu. New Guinea tribe, also called Mambule. They are mixed with pygmy blood, and probably influenced by immigrant Melanesians. They live on the Upper St. Joseph river.

Magyar. Finno-Ugrian tribe which came from the eastern frontier of the south Russian steppes in the tenth century, and, joining the related Hunagar (Hungarians), displaced the Slavs, who till then had probably been the main element of the population of the plains of Hungary.

Mahafaly. Warlike tribe living in the south of Madagascar.

Mahmund or Mohmand. Outlying tribe of Afghanistan. They talk Afghan and recognize the Ameer as their spiritual head. They are practically independent, but are in reality much more Afghan than the majority of the peoples of Afghanistan.

Makaraka. Sudanic tribe allied to the Azande. They are of ruddy-brown complexion, of smallish stature, but well proportioned and muscular. The cheek-bones are rather high and the forehead is low, but they are on the whole a pleasant-looking people.

Makololo. Branch of the Basuto. They migrated northwards about a century ago and reduced the Barotse to servitude; the Barotse revolted subsequently and wiped out the Makololo almost to the last man. The Barotse took over the language of their conquerors, and the speech still survives though the tribe has vanished.

Makonde. See Konde.

Makua. Bantu tribe of Mozambique. Their language resembles Sechuana in some important particulars. The Anguru or Alolo of British Central Africa are of the same stock. They file the four upper front teeth to a point.

Malay. Oceanic Mongoloid people of late origin, found in the Malay Peninsula, Sumatra, Borneo, etc. The name has been extended to the other Oceanic Mongoloids who preceded them; these, however, do not term themselves Malays. The Malays proper were

originally an obscure tribe of Sumatra whose migrations date back less than eight hundred years, a century before they were converted to Mahomedanism, which all Malays now profess. They call themselves Orang-Malayu, and their language is a much simplified form of the Austronesian tongue spoken by the Malayan or Proto-Malayan peoples who preceded them and are now intermingled with them. In character they are easy-going, indolent and taciturn, but wily and unreliable, and great gamblers; they are, however, notable for patriotism, respect for law, and, among the upper classes, for courtesy, and are very ceremonious. Outside the peninsula the most important Malay peoples are the Menangkabau and Lampong of Sumatra. The Malay is essentially a cultivator of the fields.

Malayalam. Dravidian language of south India.

Malayan. Pre-Malay peoples of the East Indies. Of Oceanic Mongol stock, they fall into two groups: (1) the Orang Benua, Men of the Soil, rude aborigines like the Jakun of the Malay Peninsula, numerous also in the interior of the Philippines, Celebes, Borneo, etc., and also forming the population of Madagascar for the most part; (2) the cultured Mahomedan tribes forming large communities with flourishing industries, like the Achinese, Bugi, Tagalog, Javanese and Madurese.

Maltese. Inhabitants of Malta who are cosmopolitan in the coast areas; dwellers in the interior have been regarded as descendants of the Phoenicians; but little is really known.

Malto. Dravidian language spoken by the Maler tribe of the Rajmahal Hills, Bengal.

Man. Word meaning properly "barbarian," applied by the Chinese to the non-Chinese peoples of the southern frontiers. In Tong-king a single tribe is thus designated, which seems to be of Mongoloid type, with oblique eyes; the women are much shorter than the men. They speak a language in which tones are important.

Manchu. People of Manchuria. They speak a Tungusic language related to others in the Amur basin. They seem to be, without exception, short headed; but it is uncertain whether they practise deformation. The skin colour is yellowish, the eyes are dark and usually Mongoloid. They are comparatively short in stature.

Mandan. Tribe of Plains Indians speaking a Siouan tongue, which formerly lived near the Upper Mississippi. Their huts were of logs covered with clay, and the village was defended by a strong palisade.

Mandars. Tribe of west central Celebes, living on the coast; they are of the light Malay type.

Mandaya. Philippine tribe which appears to be of the same round-headed type as the mass of the population of the islands south-east of the Asiatic continent. The women are noted for the fairness of their complexions and are often carried off as wives by Mahomedan tribes.

Mandingo. Large group of tribes of the western Sudan. Numbering several million in all, they are also called Mande. There are several score of tribes who range from near

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the mouth of the Gambia to the Middle Niger and from the coast of Sierra Leone to the Upper Niger. Many of them are Mahomedans. They include the Susu, Bambara, Vei, Kpelle, Yalunka, Boko or Bûsa, Khassonke, etc. The original Mandingo came to the Niger about a thousand years ago, probably from the east, and founded a great empire on the Upper Niger. They seem to vary a good deal in type, some being very black, others fairly light; some have hair that is long and frizzly, others the short, woolly hair of the negro. Their average height has been put at 5 ft. 8 in., and they are more slender in many cases than negro tribes in general. The nose is typically negro.

Mangbettu. Tribe of the Upper Welle, first described by Schweinfurth. They have an aristocracy, probably of Hamitic origin, with pale olive-brown complexion, high-bridged noses, though the nostrils are somewhat broad, and abundant beards. They appear to be intelligent and reliable; they are brave and skilful warriors, with comparatively highly developed industries. The lower classes are probably of mixed origin; their skulls are relatively broader than those of the Azande. The skin, where it is not exposed to the sun, is described as of a clear bronze colour, and the hands are almost white. The hair is in some cases brown or reddish. They are said to lengthen the heads of children by bands of bark, but this does not agree with the information as to head shape. The Mangbettu speak a non-Bantu language.

Manjia. Sudanic-speaking group of peoples in French Congo. They are of tall stature with medium or short heads. They sharpen the upper teeth to a point. They cultivate the earth and, though apt to greet a stranger with a shower of arrows, are on the whole quiet and peaceable. They are cannibals and seem to do a good deal of fighting among themselves.

Manobo. Indonesian tribe of the Philippines. There are two distinct types: one tall, with a high forehead, aquiline nose, slightly frizzly hair, and clear skin recalling the Polynesian; the other brown skinned, shorter, with a straight nose.

Manx. Celtic language of the Isle of Man, allied to Erse and Gaelic.

Maori. Pre-European inhabitants of New Zealand. Traditionally they are made up of two groups: an older aboriginal stratum, identical with the Moriori of the Chatham Islands; and the immigrants who came to New Zealand a few hundred years before the discovery of the islands by European navigators, probably in the thirteenth or fourteenth centuries. According to the native account, the last-named people came from the Cook and Society Islands, and when white men first saw the islands the later comers formed the great majority of the population, especially in the North Island. It is not clear whether they absorbed the older stratum or exterminated it. Exactly where the aboriginal stratum hailed from cannot be determined at present. It does not seem to have been Melanesian, for not only is the long-headed Melanesian element more prominent in the North Island, especially in the northern peninsula, but the type of native

in the South Island agrees with that of the Moriori, who left New Zealand some time before the coming of the invaders from Polynesia, and in the South Island there is only a very small majority of long-headed people, the rest being of the Alpine type. Even the long-headed people of the South Island are unlike Melanesians, for their noses are not broad; on the other hand, they seem to resemble an important part of the population of western New Guinea and of western Polynesia. The Alpine type not improbably passed through Micronesia on its way and reached the Marquesas, but hardly affected the Cook and Society Islands. They were, however, more daring navigators, and though there is little evidence that they were at all numerous among the people who fared southward to New Zealand, it is perhaps to their adventurous spirit that the inception of the voyage was due.

Maratha. Fighting caste among the Marathi-speaking people of India. As a rule they are middle-sized and regular featured, and as a class simple, frank, courteous and, when kindly treated, trustful. They are fond of show and proud of their former greatness. They occupy themselves with husbandry and as servants of the state, but never keep shops. The women seldom leave the house and in well-to-do families have much leisure, as they neither cook nor look after the house. It is a costly matter to get a husband for a daughter, and the higher the father's position the more expensive it is, so that girls of high families remain unmarried after they come of age and have to take husbands not of their own social position.

Marathi. Language of the southern branch of Indo-Aryan languages, spoken in Bombay and the Central Provinces of India.

Maronites. Christian sect to the north of Lebanon. By their isolation in the mountains and their refusal to intermarry with Mahomedan or Druse neighbours, they have preserved their Armenoid type with great purity. They have extremely high skulls, so flattened behind as to look as though artificially deformed, which, however, is certainly not the case.

Marquesas Islanders. Polynesian people of an aberrant type whose heads have been broadened, perhaps by admixture with a Proto-Malay stock. It has been supposed that the Polynesian migration reached the islands between A.D. 650 and 700.

Masaba. Language spoken by the Bantu Kavirondo.

Masai. Hamitic people of East Africa. They are of tall, slender build, and their skin colour varies from chocolate to dark brown. The head is long and relatively high, and appears rather small; occasionally oblique eyes are seen. Thick lips are the exception and earn a special name, *Lebeleb*, for their possessors. The Masai woman carries on her neck and upper and lower arms many pounds of copper wire. The lobe of the ear is distended to admit the insertion of a large wooden plug. The Masai have been supposed to be descended from the Jews, but there is no evidence of this. The Masai is proud of his race, regards his immediate relatives with affection, and in the

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days of slavery would offer all his savings to free one of them. He despises all kinds of work, for his true calling is to be a warrior. There are two sections, one of which keeps cattle, while the other depends on agriculture; the former build low, continuous flat huts, which are plastered with mud, while the tillers of the ground use a round hut with a conical grass roof, and live in their villages permanently, the others being semi-nomadic. Though the Masai is familiar with the use of weapons of war, he is not a great hunter, and kills only such game as he regards as akin to his cattle; he also abstains from the use of fish.

Mashona. Peaceful tribe of south-east Africa. They are often confused with the Makalaka or Makalanga, with whom they were to some extent mingled. They seem to have crossed the Zambezi in the eighteenth century, but their origin is obscure. The ruins of Zimbabwe are in Mashonaland, but there is no reason for connecting the Mashona with them. The name, given by the Matabele, means "baboons," and refers to their habit of building their villages among the rocks.

Mashukolumbwe. Bantu-speaking people of Rhodesia, north-east of the Barotse, remarkable for a conical style of hairdressing.

Massim. People of the Trobriand Islands, New Guinea. They have been influenced by Melanesians, bury their dead, but dig up the bones after a time and use them as lime pots, spatulas, etc.

Matabele or Amandebele. Tribe of Zulu origin, also called Abakwa-Zulu. They originated from the followers of Moselekatse, who fled northwards from the anger of Tshaka. They lost their independence at the end of the nineteenth century.

Maya. Short-headed people of Guatemala, once the possessors of a great culture. They are of short stature with broad shoulders. The lower part of the face is somewhat projecting; in colour they are a dark golden brown. They are hospitable and generous, but noted for lying.

Mbundu. Name of two distinct languages, one in south Angola (Umbundu), the other in north Angola (Kimbundu).

Mediterranean Race. Most southerly of the three types into which Europeans of the present day have been divided. They are commonly supposed to have originated in Africa, where the Hamites are the modern representatives of the ancestral stock. Outlying members are the Indonesians, Dravidians, and Semites. The skull is long, and the hair dark and curly or ringlety, the beard full; skin colour varies from white to brown or blackish; the nose is usually large and narrow. In temperament Mediterranean man is quick-witted, excitable, and impulsive, but not always quite reliable.

Meithei. Dominant people of Manipur. They speak a Tibeto-Burman language of the Kuki-Chin type. Some are described as Mongolian, others as Caucasian in features. It is not uncommon to meet among girls a type with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. Although the face is described as Mongolian, the Meithei are in some cases

distinctly long headed, while others show a head of medium type. They are mainly agricultural in their pursuits, but also trade, and it is to women that such work is entrusted. They have bazaars at convenient places by the roadside, where cloth, fish, etc., are sold. Women are comparatively uneducated, owing to the circulation of a fiction that there is a scarcity of women in England, whither educated Meitheis would be shipped off.

Melanesian. Oceanic negro of the Western Pacific. The physical type varies considerably, and some non-negro element must be present. The hair is at times curly or merely wavy, and the skin lighter than that of Papuans, chocolate, or even copper-coloured. Stature ranges from less than 5 ft. to nearly 6 ft. The skull is usually long, but is in places very short. The Melanesians include natives of the Solomon Islands, New Caledonia, the New Hebrides, Fiji, etc.

Menangkabau Malays. True Malays resident in the south-west highlands of Sumatra. They are Mahomedans, and probably recent immigrants, rather short in stature, and yellowish brown in colour, with black straight hair and at times the Mongoloid eye. They are physically not unlike the Chinese of Fukien.

Mendi. People of the east of Sierra Leone. They speak an aberrant language of the Mandingo group, and in physique are of medium stature, but strongly built. They make excellent carriers and hammock boys, are of a merry, light-hearted disposition, and are celebrated for their great secret society, Porro. The Mendi are probably the modern representatives of the Mane or Sumba, who invaded Sierra Leone by sea about the beginning of the sixteenth century, after having spent ten years on the way. They probably married women of Mandingo speech, but transmitted to their children a number of words of non-Mandingo origin. It is not known where they came from. They were deadly foes of the Temne tribe who dwelt to the west of them.

Mentawai Islanders. People who live off the coast of the Malay Peninsula. Their affinities are somewhat uncertain, but their own tradition says they came from Sumatra. They are described as yellowish brown with a tinge of red; one observer attributes to them light eyes.

Meo. Annamese pronunciation of a word pronounced Miao-tse by the Chinese. The Meo call themselves Mung, and say they came to Tong-king from China. They are short, with a relatively long body, have straight black hair, brown eyes, complexion almost white when it is not bronzed by exposure, and a straight nose. They are industrious and intelligent, fond of independence, brave and open. Maize is the chief food, but they eat rice when land suitable for its cultivation is available. Unlike many primitive peoples, they do not live in perpetual dread of evil spirits, and are held by neighbouring tribes to be regardless of dangers because they can turn into wild beasts.

Mexican. Name applied both to the European inhabitants of Mexico and to the descendants of the Aztecs who had dominated

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the country for some three hundred years when the European conquerors overthrew them.

Micronesian. Population of the Gilbert, Marshall, Caroline, and Marianne Islands. They may be regarded as Polynesians influenced by later migrations from the mainland of Asia and perhaps by an earlier stock of Papuan origin. They appear to be rather shorter than typical Polynesians, but have longer heads.

Mikir. People of Assam who call themselves Arleng, the name Mikir being given by the Assamese. They are not a tall people, though they are taller than the Khasi; the head is longish and the nose flat. They speak a Tibeto-Burman language intermediate in type between Bodo and Kuki-Chin. They seem to be homogeneous in type, owing, perhaps, to their exogamous customs producing inter-mixture between the different divisions. They differ from other hill tribes in their peaceable character which has earned for them, for at least two centuries, the reputation of being good subjects.

Minahassa. Malayo-Polynesian tribe of Celebes. They are strongly built, of medium height, with light brown skin of reddish tinge. Girls have red cheeks and lips, but in men the lips have a violet sheen. The eyes are brown, the hair is black and coarse, the nose broad, and the eye shows the Mongoloid fold. They were great head-hunters, but are now Christianised.

Mingrelians. Georgian people in the basin of the Rion, who are probably descended from the Colchians mentioned by Greek geographers. They are ignorant, lazy, and unenterprising, but strong and good-humoured. Many of them become porters in the towns.

Mishmi. People of the northern frontier of Assam, divided into Midu, Mithun, Taying, and Miju. They speak a Tibeto-Burman language of the north Assam type.

Mittu. Tribe of the area of the Sudan between the Rohl and Roah rivers, bordering on the Dinka in the north and the Azande in the south. They are dark coloured and physically weak. The women pierce and insert wooden plugs in both upper and lower lips.

Mixes. Tribe of Mexico. They live in the uplands, weave cloth in the pre-Columbian method of long strips, and make suspension bridges of lianas.

Mixtecs. Intellectual and progressive tribe of Mexico. They carry baskets with a head-band.

Mohawk. Most easterly Iroquois tribe of American Indians. They were twice nearly exterminated by the Algonquians, with whom they fought; then they obtained guns from the Dutch, and for fifty years played a great part in the Iroquois league. Then their numbers declined rapidly.

Mohegan or Mohican. Algonquian tribe of New England. Treacherous warriors, they fortified hill-tops with palisades and stockaded their villages, the houses of which were often 180 ft. long by 20 ft. wide.

Moi. Tribe of Indo-China. Of rather small stature, they are mostly long headed

with straight-set eyes, and therefore not Mongoloid in their affinities. Their skin is described as reddish; the nostrils and mouth are disproportionately large, and they are said to file their teeth; hence they are or were reputed to be cannibals. Some authorities describe them as timid, others as brave; they are indolent, simple, and confiding and lead a nomadic life.

Mojo. Indian tribe of Bolivia. They are an agricultural people, quiet, and well-behaved.

Mombutto. Tribe of the Kibali river, Nile-Welle watershed, not to be confused with the Mangbettu. They are strongly-built dwellers in the hills, with broad faces, blunt noses, and thick lips; they file the upper teeth.

Mongo. Bantu-speaking tribe of the great bend of the Congo, south of the Bangala. Sometimes regarded as a Balolo sub-tribe, they differ a good deal in type, some being described as a fine virile race of a high order of intelligence, while others are termed weakly, lean, and insignificant-looking. They were at one time notable traders and manufactured a kind of black pottery that was in great request.

Mongol. Group of tribes that includes the Kalmuck and Buriat. A wide extension is given to the terms Mongol and Mongoloid, but properly speaking the type is confined to a narrow area along the northern border of the Mongolian plateau. The Mongols leapt into prominence in the Middle Ages for a brief period under Jenghiz Khan, but their part in the racial history of Asia is obscure. The word "mong" means brave. The head is round and low and the nose broad, but even among the Kalmuck there is a type with a narrow nose.

Mongoloid. (1) Stock with two main branches (a) Mongolo-Tartar, or Mongols proper, including Sharra, Kalmuck, and Buriat; (b) Tibeto-Indo-Chinese, including the bulk of the populations of Further India, Indo-China, Himalayan peoples, Chinese and Tibetans; a sub-branch of Oceanic Mongols includes the peoples called better Proto-Malay from whom the present Malay are derived. The term Mongol was originally applied to nomads recruited from Turki and other tribes; it now often means all Asiatics with round heads and straight hair. They have a yellowish skin, and often oblique eyes. They are usually short, and though the cheek-bones are prominent the face generally is flat. The plateau of Central Asia may be regarded as their centre of origin. (2) Group of people in India, Nepal, Assam, and Burma, of which the Kanet, Lepcha, Limbu, Murmi, Bodo, and the Burmese are representatives. They are short, with dark complexions, tinged with yellow; the hair is scanty, the head broad, with characteristic flat face and oblique eyes.

Mongolo - Dravidian. Group, also termed Bengali, found in Bengal and Orissa. In it are Tibeto-Burman elements mingled with Caucasian. The complexion is dark and the head noticeably broad.

Mon-Khmer Languages. Group of tongues spoken in south-east Asia. They are allied on the one side to the Munda languages

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of India, on the other to Polynesian, Melanesian, etc., and, more distantly to the Indo-Chinese languages. The group includes the languages of the Mekong; Mon, also called Talaing or Peguan, Annamese, etc; Khmer or Cambodian; Palaung - Wa, Chindwin, etc.; and Khasi, including Synteng, War, etc.

Montagnais. French name for an Algonquian-speaking tribe of the Mackenzie Group. Roaming from the south of Labrador nearly to the St. Lawrence, they are a timid people, but were inveterate foes of the Iroquois.

Montenegrius. Serbo-Croat people, whose name is derived from the Black Mountain, where they dwell.

Monumbo. Papuan - speaking people. They live in the neighbourhood of Potsdamhafen, in what was formerly German New Guinea.

Mopla or Mappilla. Hybrid Mahomedan people of the western coast of south India. Their numbers are increasing by the conversion of the lower caste natives. On the coast they are traders, in the interior cultivators; prosperous and successful in both. The head is of curious shape like a coconut, with high forehead and pointed crown, made more conspicuous by their custom of shaving the head. They are enterprising and industrious; some enlist in the army and prove themselves hardy and courageous. They appear to be unusually fertile; there is a case on record of a Mopla with seven wives, each of whom had presented him with seven sons, not to speak of a large consignment of daughters.

Moqui. Synonym of Hopi, derived from some foreign tongue.

Mordoff. Language of the Mordvins.

Mordvin. Finnic people of the Volga basin who long maintained their pagan religion. They are short headed and of medium stature, with hair that is chestnut or black, but never red; the eyes are often blue and sometimes oblique, and the face oval. They are a hard-working, thrifty people, among whom the father has comparatively little power over his children.

Moriori. Inhabitants of the Chatham Islands, eastward of New Zealand. They emigrated thither from New Zealand six or seven hundred years ago, and are a people of mixed type with long and short-headed elements in about equal numbers. It is quite likely that the long-headed group represents a Caucasian element, for it is generally agreed that a people of this type was prominent in India some thousands of years ago, and India or Further India is the natural jumping-off place for those who went forth into the watery wastes of Oceania. The short-headed people are of the same type as was prominent in the western part of Polynesia and must have come from there; passing, probably, through Micronesia on their way from the Asiatic continent to western Polynesia.

Moros. Round-headed Philippine people of Mindanao and the Sulu Archipelago, so called by the Spaniards because of their dark complexion. They are below medium height,

but are taller than the Ifugao, Igorot, etc.; the type resembles that of the Menankabau Malay of Sumatra. They are said to be the most faithful and intelligent people of the Philippines. Their real name is Magindano.

Mosquito. Properly Miskito, an Indian tribe of the eastern shore of Nicaragua.

Mossi. Tribe of the Volta group in the great bend of the Niger. The language is called Mole.

Mpongwe. Bantu-speaking people of the Gabun area, not to be confused with the Pangwe, the name they apply to the Fang of the same neighbourhood. The language of the Mpongwe is allied to that of the Galoa. Their real name seems to be Abuka.

Mumuye. Fula name of a tribe of the northern provinces of Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc., all of them south of the Benue river. They are an agricultural people, whose staple food is yams, but cattle are also kept, though they give no milk. They put a stone over the grave, without filling it in and later remove the skull and carry it in a pot to its resting-place in the village. They speak a language of the Adamaua group.

Munda Languages. Group of languages of Hindustan shown to be related to the Mon-Khmer and Austronesian families. It includes Mundari, Ho, Santal, Kurku, etc., and was at one time called Kolarian.

Mundurucu. South American tribe of the Tapajos.

Munshi. Tribe of the northern provinces of Nigeria, south of the Benue, whose proper name appears to be Tivi. Said to number about 350,000, they speak a semi-Bantu language of the Nigerian group, are of medium stature but muscular, unusually black in colour, and the men grow beards of some length, which they plait into three or more strands. They use hollow wooden drums for sending messages. They are a warlike tribe, hostile to the white man, and excellent hunters and farmers. They are confirmed cannibals, but by no means repulsive in appearance.

Murut. Tribe of the Kalamantan group, Borneo. They live in long communal houses built on the banks of rivers, and are mainly long headed, but there is a considerable brachycephalic element.

Muskogee. Group of tribes in the south-east of the United States, including Choctaw, Creeks, etc., who were transferred to Oklahoma; they seem to be mostly round-headed, but the nose varies in breadth.

Mwamba. Language of the Bawanda of British Central Africa, nearly related to the Nkonde.

Naga. Number of tribes of the hill country south of the Brahmaputra, including the Angami, Lhota, Ao, Sema Naga, etc. The languages are of the Assamese-Burmese type. The skull is of medium length and the average varies for the different tribes, the Kezami Naga being quite long headed. He is tall, from 5 ft. 9 in. to 6 ft., and has great powers of endurance, carrying a 60 lb. load with ease with a forehead sling. The facial type varies from one with flattened

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nose and oblique eyes to one with almost Caucasian traits; the eye is brown, the hair reddish in childhood, but always black in later life, is wavy or even curly. The skin is fair and ruddy cheeks may be seen, accompanied at times by freckles. The people are intelligent and readily assimilate novelties such as vaccination; but they are in no hurry to adopt new manners from love of novelty. They are independent, frank, honest, hospitable, genial, and very loyal, but given to exaggeration.

Nago. See Yoruba.

Nahua Area. District of Central America inhabited by tribes descended from the Maya, Aztec, and other peoples civilized before the discovery of America. They had extensive agriculture (maize, beans, etc.), spun fine cotton, used large canoes, picture writing, etc. Their descendants fall far short of the old standard, for the Maya culture was confined to the priests, and, with the Aztec culture, passed into oblivion at the Spanish conquest.

Nandi. East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari. They are hardy mountaineers and skilful warriors who refused access to strangers; but they cannot have resided in their present country for many generations, for before them came an agricultural people who made use of irrigation. They were probably hunters originally, but they have taken to cultivating the ground; men clear the land and then all the work is done by women. The chief occupation of the men and big boys is cattle herding, and the bulk of the stock live on the pastures away from their owners' homes. The Nandi are classed with the Niloto-Hamitic tribes, but are in physical type much nearer the Baganda.

Napo. Geographical designation for many distinct tribes of the River Napo, such as the Orejones, who take their name from the large wooden studs worn in their ears. There are no individual houses in this area; one large circular dwelling, ten yards high and sixty yards or more in circumference, lodges the whole group, which moves on to another residence when, after two or three years, the old one becomes ruinous.

Nascopies or Nascapees. Algonquian tribe of Labrador, who call themselves Nanenot, "true men." Their accepted name is a term of reproach applied by the Montagnais.

Natchez. Muskogian tribe of the Lower Mississippi who worshipped the sun.

Nayar. Originally a member of a military body, but now of a caste including a number of occupations on the Malabar coast of south India. They are said to have practised polyandry until within recent times, but though marriage is still dissoluble at will and descent is reckoned through the mother, a woman is now restricted to one husband. As a class the Nayars are the best educated and most advanced of all communities in Malabar, and are the equals intellectually of the Brahmans of the east coast.

Negrillo. Woolly-haired pygmy of the equatorial forests of Africa. The skin colour is reddish or yellowish brown and the hair rusty brown, sometimes very dark. In stature they vary from 4 ft. 4 in. to 4 ft. 9 in.; unlike the typical negro, they have thin lips. They are nomadic hunters without domestic animals and rely on exchange with negro tribes for agricultural products.

Negrito. Term covering the pygmy woolly-haired black peoples outside Africa, such as the Andamanese, Semang, Aetas. In stature they fall short of 5 ft., and the skin colour varies from sooty to dark chocolate brown. The head is medium or round, and it is not uncommon to find the nose much sunken at the root, a feature shared with many Australian aborigines.

Negro. Dark-skinned, woolly-haired inhabitants of west and central Africa, including the negro proper, the Nilote, and Bantu-speaking peoples. The hair is almost invariably black, but red hair is found sporadically; the skin colour is never quite black, but varies from dark chocolate to yellowish-brown within the same tribe; the height varies, but probably the average is about 5 ft. 4 in. The head is generally long, but in many tribes there is an admixture of a round-headed type. Some of the Bantu tribes are pastoral, but the West African negro depends on agriculture, though he keeps goats, sheep, fowls, and sometimes cattle; near important rivers fish is largely used as food. Under European influence the negro is often lazy, but in unsophisticated tribes he does not shirk the laborious tasks of agriculture where the only tool is a hoe.

Neo-Siberians. Tribes of central Asiatic origin that have been resident in Siberia so long and have become so hybridised as to call for a generic name. They include tribes formerly called Ural-Altaian or Turanian as well as Finnic tribes like the Ostyak (in part) and the Vogul, the Samoyeds, Mongolic, and Tungusic tribes, and some Turkic, the most important being the Yakut. There is, however, considerable diversity of physical type.

Netherlands or Low Countries. Kingdoms of Holland and Belgium, in which are spoken Frisian, Dutch, Flemish, and Walloon. The population falls into two sections: one, inhabiting the Ardennes plateau and some of the coastal parts of Holland, is markedly short headed and dark; those of the plains of Flanders and most of Holland, on the other hand, are longer-headed and fair in type; but even in Friesland there are quite a number of round-headed folk of the same type as we find on the coast of Scotland and southern Norway, who differ from the central European round heads in having a head that is low in proportion to its length. This type seems to have persisted since Neolithic times, more than four thousand years ago. They were, however, probably reinforced at the time of the great tribal migrations of the sixth century by central Europeans of another type. At this period there were quite a number of Frankish long heads in south Belgium as well as in Friesland; a different type predominated among the

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women, who were of the type of folk that lived in the Belgian uplands in the Iron Age; no doubt the invaders did not hesitate to kill off the males and take the females as wives. This Teutonic invasion produced little lasting effect in the south of Belgium; farther north, in the open lowlands, both the physical type and the language give evidence of the invasion; in the Dutch coastal regions the type has been less affected, but the language is the same as that of the rest of the country.

Newars. People of Nepal. They are of mixed origin, with possibly Mongol and south Indian relationships. Their language, which resembles Tibetan, is called Gubhaijius.

Ngombe. Bantu-speaking people of the central Congo, with probably some admixture of pygmy blood. The word means, perhaps, "bush people."

Nigerian Semi-Bantu. Group of Sudanic languages, apparently of considerable size, including Kamuku, Kamberi, Yeskwa, Munshi, etc.

Nilotic Languages. Of these there are two groups; the Niloto-Hamitic and the Niloto-Sudanic, the latter forming a subgroup of the eastern Sudanic languages.

Niloto-Sudanic Languages. Group of the eastern Sudanic languages. It includes Mittu, Madi, Abukaya, Luba, Wira, Lendu, Moru; the Shilluk stock; Dinka and Nuer.

Nordic Race. Fair, long-headed race, possibly of comparatively recent origin, whose typical representatives are found in north Europe, e.g. Scandinavians. With this race have also been classed Thracians, Kurds, Afghans, some Persians, Dards, etc. The complexion is ruddy and the eyes are often blue; in stature Nordic man surpasses the Mediterraneans and Alpines. Temperamentally he differs widely from the other two races; in Europe he is steadfast, energetic, reliable, and somewhat stolid.

Norwegians. Inhabitants of Norway, who speak a language of the Scandinavian section of Teutonic. We know little of changes in the population of Norway, but history tells of the exploits of the Vikings or Norsemen who raided and sometimes invaded the lands that offered promise of plunder, including the British Isles, France, and more remote shores. Norsemen colonised Iceland and settled colonists on the inhospitable coasts of Greenland, and there is reason to suppose that they sailed south of Labrador and landed in New England not long after without, however, effecting any permanent lodgment. In medieval times and in our own days Norway, the west coast excepted, represents one of the chief centres of the Nordic race, characterised by tall stature, a fair complexion, and a long head. If the Viking was a typical Nordic man, it seems as if the type has changed in the last thousand years, as it has over the greater part of Europe.

Nosu. People of south-west China, probably a Lolo tribe.

Nuaroak. Group of South American tribes usually called Arawak.

Nuba. Mixed people of Kordofan. Three types are readily distinguishable, negro, Hamitic, and Bantoid (i.e., one resembling

in appearance the north-eastern Bantu of Uganda). They lie west of the true Nilotes and have a considerable short-headed element, but the decrease in stature that might accompany this is counter-balanced by the Hamitic element.

Nupe. Tribe of the Middle Niger. Formerly they were notorious slave-raiders. Their language gives its name to a group of negro languages, including Gbari, Jukun, Igbirra.

Nyanja, Anyanja or Mang'anja. People of Nyasaland. Related to the Makalanga, they are of medium stature, with long heads. There is much difference between river and hill people, the latter being of poorer physique, while the so-called Angoni of the Upper Shire, really conquered Anyanja, are small, wiry men, usually rather dark.

Nyika or Wanyika. Group of tribes in the neighbourhood of the Tana river, including the Wagirama, the Wadigo, etc. The name is also applied to a quite distinct group north-west of Nyasa. The word "nyika" means wilderness.

Ojibwa or Chippewa. Large American-Indian tribe of Algonquian speech. They were formerly located near Lakes Huron and Superior, and still number 30,000. They were expert canoeists and lived largely on fish; their wigwams were of birch bark or grass mats; they believed in manito, objects endowed with a mysterious power, and regarded dreams as revelations.

Ona. Branch of the Patagonian Tehuelche, or Chuelche, now resident in the east of Tierra del Fuego.

Onaida. Tribe of the Iroquois confederation, formerly resident in New York, where a few hundred of them are still to be found. In olden times they were reputed to be cruel, cunning, and prone to bloodshed.

Onondaga. Important Iroquois tribe formerly resident in New York, where a few still remain. There are nine clans in Canada on Grand River reserve, which they received in recognition of their support of the British in the war of 1812-14.

Orang Bukit or Land People. Generic term for the ruder inland pre-Malayan peoples of the Malay Peninsula, Borneo, etc.

Orang Darat. Aborigines of Billiton, Dutch East Indies. They are, perhaps, akin to the Battas.

Orang Ulu. Malay name of a wild tribe of Sumatra, who live on anything that comes to hand and do not practise agriculture.

Orang Sekah. Malayan boat people of Billiton.

Orejone. See Napo.

Oriya. Language of Orissa, allied to Bengali, Bihari, and Assamese.

Ossetes. Foreign name of a people of the Caucasus who call themselves Iroi, Tualt, and Digor, without any common appellation for the whole people. The language is Indo-European, but not Iranian, and is not related to that of any other Caucasus people. Blond hair and blue eyes are common among them, and they salute by removing the hat—a form not practised by any other Caucasus people. The men are tall and strong, but leave all work to the women. The head is shortish, and they seem

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to be of mixed origin; some have Mongoloid eyes, but they are, as a rule, blond with some blue eyes. They are physically inferior to other Caucasus peoples, but dominated them by force of character. They were at one time notorious for brigandage.

Ostyak. (1) Palaeo-Siberian tribe on the lower Yenisei; (2) Finno-Ugrian tribe of the Obi.

Otomi. People of Mexico. There are two distinct types, one tall, yellow, with oblique eyes; the other small, dark, with straight eyes, which are specially common among women. Men wear pigtailed. They use two kinds of granary, one on posts, the other with sticks in cobwork. They are a somewhat stupid people and despised accordingly.

Ottawa. Algonquian tribe noted as traders, whence their name. They were originally a rude people, and went unclothed, but when they took to agriculture they became more civilized.

Ova-Herero. Tribe of south-west Africa, speaking Bantu. They are known to the Hottentot tribes as Damara.

Ovambo or Ovampo. Bantu-speaking tribe of Damaraland.

Padaung. People of Burma. They are remarkable for the amount of brass wire worn as ornaments by the women; they begin with five coils, as thick as the little finger, on the neck, and add more as the neck stretches, till as many as twenty-one are reached weighing 80 lb.

Pahari. Language of the lower Himalayas, Indo-Aryan of the Inner sub-Branch. It includes Khas-Kura or Nepalese, etc. The people seem to be descended from the Khasa of Pliny and other ancient writers. The Khasa hailed from central Asia, and were related to the Pisacha or cannibals of Indian writers; the Gurjara joined the Khasa some thirteen hundred years ago and influenced the language, which is allied to Rajasthani.

Paiwan. Group of uncivilized tribes of the extreme south of Formosa. In their ears they wear a circular piece of wood about an inch in diameter; they were once great head-hunters and preserve their trophies in stone boxes specially made for the purpose.

Palaeo-Siberian. Group name of the most ancient Siberian stock. Formerly called Palaeasiatic, they include the Chukchi, Koryak, Kamchadal, Ainu, Gilyak, Eskimo, and other peoples. It was formerly an accepted view that they represent ancient peoples driven back by later comers to the north-east of the continent; but there are grounds for arguing that they are related physically and culturally with the natives of north-west America, probably in respect of language also, and that they represent a recent backwash, not the primitive stock from which the American tribes issued. It must, however, be noted that the group seems to contain elements of very diverse origins, for while the Eskimo are very long headed, the Gilyak and other tribes are round headed. Generally speaking, they are peoples with flat faces, prominent cheek-bones, oblique eyes, yellowish-brown colour, lank hair, and sparse beard.

Palaung. People of Burma. Speaking a Mon-Khmer tongue and allied to the Wa,

they live on the Upper and Middle Mekong. They are a peaceable and industrious but uncouth and hypocritical people, short and sturdily built, with fair skins and eyes, grey or light brown being not uncommon. They have no facial resemblance to the Mon.

Papuans. Inhabitants of New Guinea other than recent Melanesian immigrants and pygmies, together with the Louisiade Islanders, and many Malaysian islands westwards from New Guinea as far as Flores. True Papuans appear to be dominant in the Aru group and perhaps in Flores; a hybrid type in Timor, the Kei group, Ceram, etc. The hair is black, frizzly and mop-like, but the beard is scanty or absent; the skin is deep chocolate-brown. There is a wide range in stature, and the skull is also variable, extremely long or, in areas of mixture, short. In temperament the Papuan is excitable and imaginative; he is not unintelligent. Although he reckons as an Oceanic negro, it must be remembered that his nose is large, straight, and generally aquiline, but blunt and with wide nostrils; it therefore departs considerably from the type of negro nose found in Africa.

Papuanian. General term for Oceanic negroes, including both Papuan and Melanesian, together with negritos and Tasmanians.

Papuo-Melanesian. Name given to the mixed peoples of the eastern peninsula of New Guinea and the islands beyond, who have been influenced by a relatively late Melanesian backwash. They are smaller and lighter-coloured than the true Papuan. The head is not so high, but brow ridges are more prominent, while the forehead is usually rounded and not retreating. Skin colour varies from light yellow to dark bronze, and for some obscure reason the lightest shades are always found among the women. The nose is generally smaller than in the Papuan, who has what is often called the Jewish type—long, stout, and arched.

Parsee. Originally a synonym for Persian but now the name of a religious sect, worshippers of the sun.

Pasuma. Sumatran tribe south of the Korinchi. They have, perhaps, been subjected to Javanese influence.

Pawnee. Tribe of Plains Indians speaking a Caddoan tongue who dressed the scalp-lock with grease and fat so that it stood up like a horn, whence their name. Religious rites, including human sacrifice, were observed in connexion with the cultivation of maize, and the morning and evening star were important in their beliefs.

Pepo or Pepowan. Name applied by the Chinese to the uncivilized tribes of the western plains of Formosa.

Permiak. Eastern Finnic tribe in the neighbourhood of Perm. They were originally on the Arctic seaboard, where Samoyed have now replaced them, for King Alfred speaks of Beorma, the Biarmians of the Norsemen. They are now much mixed with Russians.

Pigmies. Alternative spelling of Pygmies (q.v.).

Pisacha. Non-Sanskritic Indo-Aryan languages.

Plains Indians. Group of American tribes, originally dependent largely on the

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bison for food and clothing. Famous as workers in skins, they lacked basketry and pottery. They had their habitat in the plains west of the Mississippi. They took to the horse in historic times. The typical dwelling was the tipi, a tripod of poles covered with birch-bark or bison skin. Canoes were unknown, and they did not fish. The Sun Dance was a famous ceremony.

Plateau Tribes. Indians living in the interior of British Columbia. They make great use of salmon, deer, roots, and berries as food; their winter houses are half underground; highly developed basketry, but no pottery; clothing usually of deerskin, with skin caps for men, basket caps for women. The dog is used as a pack animal, but canoes are of little importance.

Poles. Inhabitants of Poland, speaking a language of the western sub-group of Slavonic languages. It is a matter of dispute what the original Slav type was. The matter is complicated by the fact that by the fifteenth century Poland was occupied by a people as round headed as that of Russia. In the present day there is in Poland a predominance of round heads with a strong element of people with heads of medium length in the north and north-west, where is found also the darker type; difference of stature goes in general with difference in social status, the peasant being short. In the Pinsk marshes is found a type with straight, light yellow, or flaxen hair with blue eyes, square cut face, and nose frequently turned up. This has been regarded as a distinct race by some authorities.

Polynesian. Mixed stock speaking Austro-nesian tongues, often with an underlying Melanesian stratum. It has been supposed that the Proto-Polynesian stock was Indonesian mixed with Proto-Malayan, and, drifting into the western Pacific, it imposed on the Oceanic negroes now known as Melanesians their language and some elements of culture. Later migrations colonised the east Pacific, possibly from Samoa. The typical Polynesian is tall, with a head usually long or medium, black straight or wavy hair, and light brown complexion. They are capable seamen, but the huge canoes of former times are no longer in use. They are on the whole indolent save where, as in the case of the Maori, the climate has favoured a more energetic type. They are dependent in most cases on agriculture. An analysis of their culture shows that more than one stream of migration has gone to make up the population of these scattered islets.

Portuguese. Inhabitants of Portugal who speak, together with the Galego of north-west Spain, a tongue belonging to the Romance sub-group of European languages. In general the population of Portugal is composed of the same elements as that of Spain, but the average skull is considerably longer, as there seem to be no pockets of round heads; the type is, however, by no means uniform, as a negroid skull is found in mountainous areas.

Prakrit. Non-Sanskritic language of the Indo-Aryan group, including Bengali, Hindi, and Hindustani, Punjabi, Gujarati, Marathi, Oriya, Sindhi, etc.

Pre-Dravidian. Name given to certain jungle tribes of India, the Sakai of Malaysia, the main element in the Australian aborigines, the Toala of Celebes, etc. The hair is wavy or curly and usually black, the skin colour dark brown, the skull very long (Vedda) or rather broad (Toala). As a rule these tribes have not advanced to the point of becoming cultivators of the ground.

Pschaws. Georgian people, taller and slenderer than the Grusinian and darkish in complexion, but often with grey or blue eyes. The face is rather sharp, but they are a dignified people, though lively in gesticulation.

Punan. Mild, unwarlike jungle tribe of Borneo, not unlike the Ukit.

Punjabi. Indo-Aryan tongue, spoken by the Sikhs and others.

Pygmies. Negrito of central Africa and the negrito of the Malay Peninsula, New Guinea, etc. It seems certain that these people are of mixed origin, for there is great variation in the physical characters of negritos. The negrito element among the Mafulu of New Guinea is dark sooty brown in complexion, while the Tapiro are at times yellow; the hair of the former is usually brown or black, but sometimes so light that it would not be termed dark in Europe. The negrito group is imperfectly known and scattered among Central African Bantu-speaking tribes; they are of very primitive culture, and depend wholly on hunting, but obtain other products by exchange from surrounding tribes, whose languages they usually speak. They are of very short stature, from 4 ft. 3 in. upwards, and differ from the negro in having a reddish-yellow skin and somewhat hairy body. Their noses are flat, but the skull is mainly of non-negroid type, being distinctly short, though in some groups long heads are in a majority, and it seems probable that there are in reality two pygmy types. It is probable that they are pre-negro, but practically nothing is known of a real pygmy language. They do not appear to be related to the Bushman, and differ from him especially in the strong projection of the lower part of the face.

Quiche. Tribe of the centre of Guatemala. They are rather below middle size, of yellow brown to copper in colour, with round full faces of mild expression. The eyes are black and small, with the outer angle turned upwards; the head is described as slightly conical. They are essentially agricultural.

Quichua. Indian tribe of Bolivia. They were ruled at the time of the discovery of America by the Inca, whose dominion spread over a wide area in Ecuador, Peru, Chile, etc. They are a short thick-set people, with heads of a rather striking shape, due to the custom of deforming them, which is still practised as it was in the days of the Inca. They are sometimes called Charca and are readily distinguished according to some authorities from the Aymara, as their features are less rugged and their character is gentle and more submissive. In Potosi they still dress as they did in the days of the Spanish conquest. They build huts of a distinctive character, grouped by fours, with a wall surrounding

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each group. They are of a rich olive brown, neither coppery nor yellow, heavily built, with broad shoulders and have large lungs, owing to the altitude at which they live. The head is long, compressed at the side with a bulging but somewhat retreating forehead. The face is large, round rather than oval, the nose long and aquiline and the chin short. Their faces are serious and rather sad; they are sociable, obedient, industrious and discreet, not to say secretive, of a hospitable nature and good to their children.

Quitu. Older of the two principal tribes of Ecuador, perhaps of Quichua origin.

Rajput. Tribe or caste of north India which claims to represent the Kshatriya of classical tradition. The pure-blooded Rajput delights in endless genealogies and ranks mankind according to descent; he has an exaggerated idea of the importance of ceremonial purity and a passion for field sports. Although they are supposed to be of one blood, the group seems to include many whose only title is the possession of land. But an infinity of social distinctions limits the choice of a wife; a man may not give his daughter in marriage to a man of a sept that stands lower than his own, and endeavours to marry her above her own position, but a man of a higher sept may take a wife from a lower one; the result of this is a superfluity of women in the higher septs which enormously increases the expense of finding a husband and encourages infanticide. In religion they are Hindus and employ Brahmans for religious and ceremonial purposes.

Romansch. Dialect of the Upper Inn and Upper Rhine, spoken in the Engadine.

Romance Languages. Tongues derived from Latin, including Languedoil (north French), Languedoc-Catalan (south French and eastern Spanish), Spanish, Portuguese-Galego, Italian, Romansch-Ladino and Rumanian.

Ronga. Tribe of south-east Africa, sometimes called Tonga.

Ruanda or Waruanda. One of the four privileged classes of the Batussi, not to be confused with the Warundi.

Rumanian. Inhabitants of Rumania, who speak a language of the Romance sub-group of Italo-Celtic tongues and claim descent from the Roman colonists of Dacia. If that account of their origin is the true one they have been subject to great vicissitudes, for the Goths and Mongolo-Turki peoples no less than the Slavs swept clean the area now occupied by Rumanian-speaking peoples, who must have been driven southwards and then at the break-up of the Eastern Empire forced northwards again to their former seat. The language has a somewhat composite character. Moreover, they seem to have been at the outset nomadic in their tendencies—a strange life for the descendants of Roman colonists. At present, therefore, their early history is shrouded in mystery. There is little information as to the physical characteristics of this people either for early or later times; they seem to be of the Alpine type in Moldavia, but this feature diminishes in the mountainous area of Transylvania and in Wallachia.

Rumanian. Language of the Rumanians and of the Armani (Aramani, i.e., Romans)

of Macedonia, who are nicknamed Tsintsars and Kutz-Vlachs. It is fundamentally Neo-Latin, but embodies Albanian and Slav elements.

Russians. The great mass of the population of Russia, with the exception of the Finno-Ugrian peoples. The Russian language belongs to the Slavonic group of Aryan speech. Russians fall into three main groups, all of which are of the Alpine type: Great Russians in the north, east, and centre; Little Russians, also called Ukrainians or Ruthenians, in the south; and White Russians in the west. The name Ruthenian is chiefly applied to the Slav of Galicia and the Bukovina, of whom the names Gorales, Huzules, etc., are also used. It seems likely that in the north of Russia, at any rate, the Lapp preceded the Finn and the Finn came before the Slav, whose expansion can be dated to the period between the sixth and twelfth centuries.

The people of Russia were, a thousand years ago, in the main dolichocephalic or long headed; in a few centuries there was a complete transformation and round heads were everywhere in a large majority; yet no one can say how this revolutionary change came about. It is even a matter of dispute whether the original Slavic type was long or round headed. For two hundred years the Tartar held the land in subjection; and the Tartar is of Mongoloid type, round headed; perhaps he may have had something to do with the change; but, unfortunately for this guess, the Mongoloid type hardly appears at all in the north and central Slavs. The Tartar theory may, however, hold good for the Ukraine, for in Kiev the round-headed type, some time after the sixth century, changed from the Alpine type to the Mongoloid type plus another constant element.

At the present day in Russia the people are mostly round headed; but in the Volga-Don area the head is of a middle type; this seems to point to Finnic influence, by intermarriage with Cheremiss, Mordvin, etc. A second similar area is that of the White Russians and most of Poland. Light eyes, especially towards the Baltic, are more numerous than dark; dark hair, on the other hand, is more frequent and darkness increases towards the south.

Ruthenes or Ruthenians. Slav people identical with the Ukrainians or Little Russians.

Sailau. Ruling class of the Lushai, whose name was at first used as that of the whole people.

Sakai or Senoi. Jungle people of the Malay Peninsula, assigned to the Pre-Dravidian stock. They stand about 5 ft. and have wavy hair, black with a reddish tinge, a broadish face and head, and a low, broad nose. They are largely nomadic and practise only a very primitive kind of agriculture, with the digging stick as their usual implement. As a refuge from wild beasts they sometimes build their huts in trees, but they also make square huts on the ground. As clothing they had formerly a garment of bark cloth, and, like the Semang, they make fringed girdles of a black thread-like fungus. They use the blow-gun, but

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have no canoes. Much of their food consists of jungle products. They appear to have only family property.

Sakalava. Tribe of western Madagascar. The name is taken from a small tribe of conquerors that lived on the River Sakalava. The Sakalava of to-day are made up of a number of different tribes and are regarded as falling into only two sub-tribes. They are dark-skinned, with long, frizzly hair, live on the plains in a relatively warm climate, and are more dependent on manioc than on rice.

Salish. Tribe of Plateau Indians in British Columbia. They are often known as Flatheads because, unlike surrounding peoples, they left their heads flat on top. War, slavery and the potlatch (a ceremonial distribution of gifts) were regular institutions among them.

Samaritans. Predominantly long-headed people of Samaria. They are tall of stature and show a large proportion of "Semitic" noses. In the hinterland of Palestine is found a strongly round-headed type, from which it is clear that they are of mixed origin.

Samoyed. Neo-Siberian tribe of the Arctic regions on both sides of the Urals. They and the Lapps, who are akin to them, are the only true nomads to be found in Europe. They are a sociable and laughter-loving people, of short stature and Mongoloid appearance. A Ugrian people, their name is a compound of *suoma*, a word of doubtful meaning, which enters into the name of the Finns (*Suomalaiset*). Their centre of origin was on the head waters of the Yenisei, whence they drifted northwards to the Arctic Ocean, and then westwards into Russia. They are a pastoral people with herds of domesticated reindeer on whose milk and flesh they live.

Santali. Dialect of Kherwari, one of the Munda languages which form part of the Austric family and are remotely allied to Mon-Khmer, Polynesian, etc., and still more remotely to the Indo-Chinese languages.

Sara. Important tribe near the Shari in the French Congo territory. They have receding foreheads, long, rather pointed noses and small eyes. They are a timid people who were much raided by Baghirmi, but are good and industrious farmers, men and women working together in the fields. They are called Kurdi by the Baghirmi.

Sarcee or Sarsi. American-Indian tribe of the Athapascan stock whose name is said to be derived from *Siksika* "sa arsi," not good. They were associated with this tribe at a remote period and their culture has been modified accordingly.

Sarts. Mixed people of Turkistan. In them are combined Iranian and Turkic elements, namely, the Tajiks and the Uzbeks; in physical type they resemble the former. They are successful cultivators of the earth, but their main occupation is commerce. They are Sunnite Mahomedans, and keep their women more strictly secluded than any other Turkic tribe. Their educational standard is not very high, and their idea of the world is that it is a plain surrounded by mountains. The name Sart is sometimes applied to the settled Kirghiz. The Sarts of Kulja are known as Taranchi.

Sasak. Aboriginal inhabitants of Lombok, Sunda Islands, which they call Sasak. They are Mahomedans, and quite distinct from the Hindu Balinese who conquered them early in the nineteenth century.

Scots or Scotch. In a general sense, the inhabitants of Scotland, almost Scandinavian in the far north, the Gaelic-speaking but probably pre-Celtic Highlander in the centre, and the Lowland Scot, probably Teutonic in the main. The prehistoric Picts of Galloway were overrun by a people known as Scots, who arrived from Ireland in historic times and established the Gaelic realm of Argyll. Other Picts, possibly different from those of Galloway, as they were red-haired, inhabited Buchan and the country to the south. A portion of the British kingdom of Strathclyde and of the Angle realm of Bernicia passed into the power of Scotland in the time of William Rufus; but it is by no means clear how the mass of the population was made up at that time. The English language spread gradually into Strathclyde and northward as far as Buchan.

Scythian. Supposed element in the population of India. It has been suggested that they were "Turanians," Iranians, Slavs, Germans, Mongols, etc.; the name seems to indicate a political unit of very mixed origin.

Scytho-Dravidian. Group of western India, including the Maratha Brahmans, Kunbi, and Coorgs. They are of medium stature, fair complexion, and broad head. It has been objected that the name of the group is ill-chosen, as there is insufficient evidence of Scythian immigration; moreover, the name Scythian does not bear a strictly defined meaning.

Sea Dyak or Iban. Proto-Malay people, originally resident in Sarawak, whence they have spread inland. As the Malays proper must have reached Borneo some five centuries ago, it seems that the Iban migration is earlier than this. They are short and have broader heads than other tribes, and their darker complexion contrasts with the cinnamon shade of the inland tribes, with whom they share their typical long black, slightly wavy hair. They prefer low land, and grow swamp rice, but also cultivate maize, sugarcane, etc. They are essentially agricultural, but as a former coast people devoted to raiding; they are warlike and addicted to head-hunting, and the Malay pirates gained their assistance by assigning to them as their share of the booty the heads of the slain.

Selung. Sea gypsies of Mergui, on the south coast of Burma, also called Mawken. Their language is supposed to be an archaic type of Indonesian. They spend their whole life upon the sea, living in dug-outs from 18 ft. to 30 ft. long, with a freeboard of 2 ft. or 3 ft. only. They live largely on fish, but exchange some of their produce for rice. During the heavy rains they go ashore and camp in temporary huts, but seldom stay more than a week in one spot.

Semang. Negrito people of the Malay Peninsula, also known as Pangan, Uday, Mandi, etc. The hair is short, black, and woolly, and the skin colour dark chocolate brown approximating to a glossy black, at times with a

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reddish tinge. They seem to stand about 5 ft. high. The nose is short and flattened, remarkable for its great breadth, which is indeed greater than the length in some cases. The lips are thick and the cheek-bones are broad. They are a nomadic people, living by collecting wild fruits and by hunting; very often they remain no more than three days in a place, but a few have taken to agriculture. They have no canoes, but drift down stream on rafts in case of need. Their faculties are developed mainly in the direction of the search for food and escape from their enemies; if they are hard pressed they will, it is said, stretch rattan ropes from branch to branch and pass over them when the distance is too great for a leap.

Semi-Bantu. Section of Sudanic languages which come near to Bantu in respect of syntax, but differ from it in the roots with which its vocabulary is connected. It uses either prefixes or suffixes, where Bantu uses prefixes alone. It includes the following groups: Coast and Senegal, Volta, Togoland, and Nigerian, and the Adamaua group of pre-Semi-Bantu also belongs to it. The Semi-Bantu languages stretch in a broad band, generally speaking, between the West Sudanic and the Central zones.

Semite. Term that is to-day almost synonymous with Arab, but is commonly applied to the Jews, who are, however, a mixed people. The typical Semite has a long head and a narrow, straight nose, with jet-black hair and regular features. From their original home in south-west Asia they have wandered both eastwards and westwards, especially into north Africa, where they found a kindred people, the Hamite.

Seneca. North American tribe whose name means "place of the stone," an anglicised atom from the Dutch of the Mohegan form of the Iroquois name, Oneida. The Iroquois tribes were second to none in statesmanship and military organization; cruel in war they burnt alive the women and infant prisoners; they were, however, normally kind and affectionate, full of sympathy for kinsmen in distress; their wars were primarily to secure their independence, and the Iroquois league was formed to prevent shedding of kindred blood and to promote peace. They were sedentary and agricultural, but built strong wooden castles of logs for defence.

Senufo. Important group of tribes, also known as Siena, south-west of the Volta group in the hinterland of Ivory Coast.

Serbs. South Slavonic people which crossed the Danube from the Carpathian lands some twelve hundred years ago. Included were also some Sorb (Wend) tribes from the Elbe, and on the Lower Danube were the Severenses or seven nations, also Slavs, so that the whole of the area from the Danube to the Mediterranean—some parts of Albania and districts near Constantinople excepted—became Slavonic. The Serbs are allied to the Croats.

Seri. American Indian tribe of the Californian coast, whose own name for themselves is Kun-kaak, or Knike. They are of splendid physique, the men standing about 6 ft. on an average, and the women 5 ft. 9 in. In colour they are bronze-black, and the hair jet-black

and long, growing tawny towards the tips. They are habitual rovers of incredible fleetness, outstripping a horseman, even when they are laden with looted meat, and are accustomed to chase birds on the wing. They have practically no tools, preferring teeth and nails. They are even more hostile to other Indians than to white men.

Shan. Southern Mongol people of Burma, China, etc. They speak a Siamese-Chinese language of the Tai group; Tai is, in fact, the Shan name for themselves, and means "noble," or "free." They first appear in history in Yunnan, south-west China, and two thousand years ago they began to enter Burma in small numbers; some five hundred years later they peopled the Shan States, to be forced westwards in the thirteenth century by the Mongols. They are generally of finer physique than either the Chinese or the Siamese, and lighter in colour than the latter. The head is finer than that of the Chinese, with horizontal, dark eyes and straight nose, with an expression recalling rather a Caucasian than a Mongolic people. They have everywhere kept their language comparatively unchanged; it contains less than 2,000 monosyllabic words, but each such word is modified by musical tones in such a way that the vocabulary is multiplied by five. They have four different kinds of writing, due to remote Hindu influence by Brahman and Buddhist missionaries, and this, too, has contributed to preserve their language from change. It is possible that there is a considerable Shan element both in the Chinese people and in the language. They are usually fairer than the Siamese and Burmese, and rather taller; the nose is small, rather than flat. In character they are mild and good-humoured, very abstemious as regards both alcohol and tobacco. Like the Burmese, they tattoo, and probably borrowed the custom from their neighbours. They are generous and hospitable, and if a house door is open, visitors may enter without being considered rude. They are often great gamblers, and will play for houses and children, or even the girl they are to marry; but it does not follow that she has to marry the other man if she is lost to her original owner.

Shawia. Berber tribe of the Aures highlands. These "Pastors" form numerous sub-tribes, all of which are said to claim Roman descent, and some still call themselves Rumaniya. A few Latin words like *kerrush* (*quercus*) still survive in their language. They belong to the Berber sub-group known as Djerba, characterised by short stature and roundish head.

Shawnee. Algonquian tribe that seems to have wandered far but was probably resident near the Ohio in the sixteenth century.

Shilh. Berber people of Morocco, who include the Rifi or Riff.

Shilluk. Tall, very long-headed negroid people. They live on the west bank of the Nile from Kaka, in the north, to Lake No in the south, and also on the east bank and the Sobat. They have, as a rule, coarse features and broad noses, but in the families of chiefs it is possible to find men with shapely features and thin lips, who may represent a

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conquering Hamitic stock. The Hamitic element in the Shilluk is at a maximum compared with the other Nilotes. Their territory is entirely grass land, and they are a cattle people who often do not grow enough dura to provide for their dense population. Their kings, who were regarded as divine, were killed as soon as they began to show signs of old age or ill health. They are allied to the Acholi or Gang and to the Lango of Uganda; it seems likely that their cradle land lay to the south of their present habitat. They call themselves Chol, which seems to mean "black." The average height of the men is 5 ft. 10 in., and they have a curious habit of standing on one leg with the sole of the other foot on the knee; they are lean, rather narrow-shouldered, and excellent runners. The nose is usually flat; they remove the lower teeth. They are a proud people, who feel dislike and even contempt for foreigners, but they are also frank and open-minded, brave in war, by no means idle, with plenty of intelligence.

Shilluk Group. Number of Nilotic tribes speaking languages allied to Shilluk, such as Anywak, Jur, Beri, Gang, or Acholi, Nyifwa, Lango, Alur, and Chopi.

Shoshone. Tribe of American Plateau Indians. Originally hunters, who did not cultivate the soil, they are allied to the Comanche. Some of this tribe hunted the buffalo, but others depended on fish, roots, and seeds. They formerly occupied Wyoming.

Shuwa. Pastoral people of Arab origin settled to the south-west of Lake Chad. The name is probably from an Abyssinian word sha or shoa, meaning pastoral. They are known to have been in Wadai five hundred years ago, and four sections reached Bornu a hundred years later, but these intermarried with the natives and are now merged with them. The present Shuwa arrived not much more than a hundred years ago. They are slight in figure, of fair complexion and warlike disposition, but intermingled with them are many of more negroid appearance, probably the descendants of slaves, who are born free.

Siak. Malayan tribe of Sumatra.

Siamese. Tai people of Indo-China, who received their culture from India through the Khmers of Cambodia. They are a good deal mixed with neighbouring peoples, but have a distinct type of their own, with narrow foreheads but broad faces and thick lips; the hair is black and coarse, but not thick. They are reputed to be gentle and charitable, of a happy, timid, thoughtless, and rather childish disposition; they are uneducated, judged by Western standards, and their daily life is full of irrational rites and beliefs grafted upon the Buddhism in which they profess to believe. They have a great horror of shouting and quarrelling.

Siamese-Chinese Languages. Stock of Tibeto-Burman.

Siberian Tartars. Mass of Turanian-Turkic peoples of different origins. Most of them call themselves Tuba, as do the northern Uriankhai, but the term is a vague one. The Russians give the name Chern or Black

Forest Tartars to the people who call themselves Iish Kysi, who are also termed Altaians. They are sedentary in any neighbourhood where they can practise agriculture; their religion is Shamanism.

Siberian Turks. Two groups of Turanian peoples, the Yakut in the east and a conglomerate known as Siberian Tartars north of the Sayan mountains.

Sihanaka. Tribe of the west of Madagascar. They were conquered by the Hova in the last century, when idols were introduced by the invaders. Living in country which is largely marsh, they are fishers and cattle-keepers, and reputed to be lazy; some of them in the rains, when the water rose inside the house, would build a raft inside which rose with them as the flood increased.

Sikh. Indian Plains caste, with a religion allied to Hinduism, which has its centre at Amritsar. They are usually Jats, an agricultural folk of fine physique, resolute, obedient, and self-respecting. The Sikhs provide some of the finest native soldiers in India, the profession of arms being hereditary with them, and they are lovers of games and athletics.

Sindhi. Language of the Punjab, allied to Lahnda. It belongs to the north-west branch of the Indo-Aryan languages.

Sinhalese. Natives of Ceylon other than Veddas. They began to come from the mainland in the sixth century B.C.

Siwash. Indian tribe of Vancouver I.

Slavonic Languages. One of the chief groups of Aryan tongues. It comprises three sections; eastern, including Great Russian, Little Russian (Ukrainian or Ruthenian), and White Russian; western, with Polabian, Wend, Czech (Bohemian), and Polish; southern, with Serb, Slovene, and Bulgarian.

Slovaks. Western Slav people. They formerly formed part of the Austrian Empire, but are now an element of Czechoslovakia.

Slovenes. Yugo-Slav people of Carniola, north of the Croats. The name is perhaps derived from slovo, speech, meaning the people who understand each other.

Sobo. Group of Edo tribes formerly subject to Benin. They live in the creek system of the Niger delta, but usually away from the immediate neighbourhood of the water, which is occupied by Shekri or Jekri, a tribe allied to the Yoruba.

Somali. Name given to an Hamitic tribe of the eastern horn of Africa, said to be derived from the words: so mal, fetch milk. They themselves distinguish two peoples in their land, the Asha or true Somali, with two great divisions, both claiming descent from certain noble Arab families, and the Hawiya, who are reckoned as pagans, but this distinction is religious, not racial. Some of the groups are said to be Semitic in type, though it is not clear what is meant; the type is very variable owing to Arab and negro blood. The hair is ringlety and not so thick as that of the Abyssinian and Galla; it is at times quite straight; the forehead is rounded and prominent, the nose straight as a rule, the head fairly long. Intellectually and morally, they stand lower than the Galla, owing to the greater influence of Arabs and Abyssinians.

Sorb. Alternative term for Wend (q.v.).

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South-western Tribes. Group of American Indian tribes characterised by dependence on agriculture, the use of masonry, the loom, pottery, etc. They domesticated the turkey, use a grinding-stone instead of a mortar, and men, not women, cultivate the ground and weave cloth. Their pottery is decorated in colour.

Soyot. Turko-Tartar people of the Sayan-Altai border country, probably no more than a sub-tribe of the Uriankhai.

Spaniards. Inhabitants of Spain, who, as a rule, speak Spanish but use Galego, a form of Portuguese in Galicia, and Catalan, allied to Provençal or southern French, in Valencia and Catalonia, while the non-Aryan Basque is spoken in the western Pyrenees. We know but little of the earlier population of the peninsula. In the Neolithic period the skull was everywhere predominantly long. In the Early Bronze Age the population of Granada was very mixed in type. It is probable that a long skulled type had reached southern Spain from Africa. In the early metal ages there came by sea to Huelva and other mines people of an Alpine type, lured by the mineral wealth; others came in from France at the end of the fourth century B.C., when Celtic speech seems to have been introduced; their union with the earlier Iberians originated the so-called Celtiberians. Before this time the Carthaginians had settlements, Cadiz being one of the chief, but it does not follow that they affected the racial type.

It is uncertain how far the Roman domination brought about any change, but when, in the fifth century, the flood of invasion from central Europe swept over the peninsula, the Nordic types included under the names Vandals, Goths, Suevi, etc., cannot have left the type unchanged, at any rate in the north and north-west. In the south the eighth century saw the coming of Berbers and related peoples from north Africa, who added other long-headed types. At the present day the Spaniard is, in the main, long headed, except in Huelva on the Gulf of Cadiz and in Cantabria from Corunna eastwards. The Spaniard is prevailingly and strongly brunette in complexion but fairer types occur also, especially in the north-west.

Stoney Indians. Same as Assiniboin.

Subuano or Subano. Indonesian tribe of the Philippines (Mindanao).

Sudanic Languages. Tongues of negro Africa other than Bantu. They fall into two main divisions: Semi-Bantu, which classifies its nouns by means of prefixes or suffixes according to no rule clearly defined at the present time, but which must have been originally connected with the meaning, one class being assigned to human beings, another to liquids, etc. The second group, held together by community in word roots, has no well-defined type of syntax; its members are often far nearer Hamitic forms of speech than to other Sudanic languages; in its most extreme form the Sudanic language is isolating and almost monosyllabic.

Suk. People of eastern Africa allied to the Nandi and Turkana, but of composite origin with at least two different elements. The name is said to be a Masai word; they call

themselves Pokwut. They fall into two sections, pastoral and agricultural, the former in the Kerio valley, the latter on the Elgeyo escarpment. They have been much influenced by the Nandi. Unlike the Turkana they do not seem to be very fertile, and children are often sickly. They are unintelligent, but honest, vain and exceptionally generous. The men wear no clothing at all and the women very little. In addition to the Hamitic element, they seem to have, like the Akamba, a short-headed type, which must represent the remnants of a pygmy stock.

Sundanese. Inhabitants of West Java, of much the same type as the Javanese proper, but slightly shorter.

Swahili. Bantu-speaking people of east Africa in the neighbourhood of Zanzibar, whose tongue has become the commercial language of much of east Africa. The word properly means "coast people," and connotes descendants of Arab settlers by native women of various tribes, chiefly Bantu. There is no uniform Swahili type; complexion and features vary indefinitely, even in one and the same family, one having woolly hair, another silky, straight hair. The Bantu groundwork of the language seems to have been Pokomo, but Arabic has largely contributed to its vocabulary; both sounds and grammar are much simplified compared with ordinary Bantu tongues.

Swanetians. One of the smaller Georgian peoples, whose history goes back thousands of years. There seem to be two types, one blond and light-eyed with a longish face, the other darker with a broader face. They differ from other Georgians in build and character, being less good-looking and appearing rude and sly.

Swazi or Waswazi. Section of the south-eastern Bantu-speaking peoples, closely related to the Zulu. They are often termed Kafirs, or Kafirs, from an Arabic word meaning "unbeliever."

Swedes. Inhabitant of Sweden, speaking a tongue of the Scandinavian section of Teutonic languages. From early Swedish graves we get both long and short skulls, the latter of Alpine type, but the long skulls are some of the Mediterranean type, some, on the other hand, lower in proportion to the height, these being the two elements from which the Nordic race has apparently been compounded. In Neolithic times we find relatively large numbers of Alpine and Mediterranean folk who are, curiously enough, less conspicuous in the Danish islands; it has been suggested that they came to Sweden by sea from the British Isles. With the coming of the Iron Age these types are displaced by a long-headed people with broad noses, which were at an earlier period prominent in Mecklenburg. As in the case of Denmark we have little information on which to go for the next two thousand years. In our own day the area north and west of Stockholm is one of the great reservoirs of the fair, long-headed, tall Nordic type; in southern Sweden long headed and round headed folk are about equal in numbers, and a darker complexion and hair usually goes with the shorter head. In the north of Sweden there

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is a strong Lapp element which no doubt goes back to very early times.

Swiss. Inhabitants of Switzerland, who speak as their mother tongue either German, French, Italian, or Romansch. They are short in stature and usually dark, but there are blonds in the open country between the Jura and the Alps. They are probably everywhere round headed, as they were from the twelfth to the seventeenth centuries.

Tagal. Tall, strong tribe of Borneo of predominantly Indonesian type.

Tagalog. Philippine tribe of the neighbourhood of Manila.

Tagbanua. Tribe of the Calamianes Islands in the Philippines. They are short, with abnormally long legs, black, frizzly or wavy hair, and short, flat nose. They are a docile and timid people, but excellent workers.

Tai or Thai. Large group of tribes of south China and Indo-China, who speak Siamese-Chinese languages. If we except a few unclassified remnants of tribes, and perhaps the Lolo, they seem to be the earliest traceable inhabitants, and began to move down from the Yang-Tse valley four thousand years ago. The largest tribe is known as Tho; they are of moderate height, with about 5 ft. 7 in. as a maximum; their hair is long and coarse, black to rusty in colour, the skin yellow, more or less deeply bronzed according to exposure. Their eyes are somewhat Mongoloid, but in the projection of the jaw and lower part of the face they present a feature incompatible with pure Mongoloid descent and suggestive of negrito influence. In youth the Tho is quick to learn, but in later life he becomes sluggish and lazy, a result due in part to the use of a special kind of tobacco. They live in pile huts.

Tajik. Tall, round-headed people of the east of Persia. They are mainly sedentary and agricultural, and divided into hill and lowland groups; the former are called Persivan ("of Persian speech") or Dikhan ("peasants"), while the latter are a Persianised people who originally spoke Galchic. The Tajik are probably the Dadicae of Herodotus; it is possible that they are mentioned by Ptolemy. They are tall and brown or white, with ruddy cheeks, black or chestnut hair, fair eyes, long, well-shaped nose, and oval face.

Talamanca. Tribe of Costa Rica, speaking a Chibcha tongue.

Tamil. Language of the Dravidian family, spoken in the south of India and the north of Ceylon. Some Tamil-speaking castes appear to be long headed like the Palli, Parayan, and Vellalla, while in others the round-headed type almost predominates. It is the oldest, richest, and most highly-organized of Dravidian tongues; the literary form is called Shen (perfect) and the colloquial Kodum (rude). Both Tamil and Dravidian are corruptions of Dranida.

Tanala. Madagascar tribe of negroid type who live in dense forests, whence their name. Arab origin has been attributed to their chiefs, but they do not differ in physical type from their subjects.

Tangut. Peoples of south-west China of several different types, some Mongoloid, some non-Mongoloid.

Tapiro. Negrito people of New Guinea, living at the source of the Mimika river. They are lighter in skin colour than the surrounding Papuans, some being almost yellow, and thus differ widely from other negrito peoples. In stature they range from 5 ft. to 5 ft. 4 in., and the skull is very variable in shape, a sign, as a rule, of mixed blood; the nose, too, is very variable in its proportions. Their pile dwellings are copied from those of their neighbours.

Tarahumare. Tribe of Mexico who live in the mountainous area of the north. They are of a light chocolate brown colour, and powerfully built.

Taranchi or Ili - Tartars. Turkic people who migrated to Russian Turkistan when Kulja passed under Chinese rule. They are close kinsmen of the Sarts, but give their women more freedom and are chiefly agricultural in pursuits. They are among the least Turkic of all Iranian Turks, and are now strongly Persianised. They are probably descendants of the old Uigur of eastern Turkistan and overlaid an originally Caucasian population with a culture of Perso-Hellenic type.

Tarasco. Tribe of Mechoacan, Mexico, who call themselves Purepecha. They are a brave and upright people in their natural state, but easily offended and unmanageable in their fury. With strangers they are reserved and suspicious, but kind and hospitable to each other. The women delight in ornaments of all sorts; they carry a child slung between their shoulders. The Tarascans make lacquer at Uruapan by cutting out the wood in the required shape and laying the lacquer on with the finger.

Tartar or Tatar. Term originally applied to a central Asiatic people now extinct. It has been transferred to the Western people known as Turks, and is applied collectively to the Turkish tribes intermixed with Mongols who have perhaps a strain of the old Tartar blood in them.

Tartar Languages. Group of Turko-Tartar, including Kirghiz, Bashkir, Nogai, Kuman, Karachai, Kara-Kalpak, Meshcherak, and Siberian.

Tasmanian. Extinct natives of Tasmania, related in certain directions to the negrito but not of pygmy stature. Half-breed descendants of the Tasmanians survived the last pure bred native, who died in 1877, and preserve to our own day in their descendants at times an almost pure type of this isolated and primitive people.

Tavastians. Western Finns, who call themselves Hemelaiset (lake people). They have rather broad, heavy frames, small and oblique blue or grey eyes, towy hair, and white complexions, without the ruddiness of the Germanic peoples. In temperament they are honest, but somewhat vindictive and sluggish.

Teda. Negroid people of the Sahara, north of Lake Chad in the Tibesti Range. They are practically the same as the Tibu and are related to the Kanuri, speaking a language of the same group. They are the Garamantes of classical authors. Mixed with the large negro factor is a short-headed element which may represent an earlier pygmy

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element. Though they are very black, they are non-negroid in respect of hair character, which is wavy or curly; their noses also are aquiline, and the lower part of the face does not project.

Tehuana. Zapotec tribe of Mexico, dwelling in Tehuantepec.

Tehuelche. Natives of Patagonia, renowned for their great stature, ranging from 5 ft. 8 in. to 6 ft. They subsist mainly on the flesh of the guanaco, but also eat horse flesh; they cultivate no vegetables. Their dwellings are leather or brushwood, and their characteristic weapons are lasso and bolas. The dead were buried in a sitting posture.

Telugu. Language of south India. It is spoken in the main by Dravidians under middle height with very dark skins and wavy or curly hair. Some appear to be long headed, but there are others with a strong, short-headed element.

Temne. Negro people of Sierra Leone. They speak a language of the coast group which has many words resembling those of Bantu languages geographically remote. They are a fairly tall people, lighter in colour than the Mendi and allied to the Landuman and Baga. They were one of the first tribes with whom Europeans came in contact and a detailed account of their religion has come down to us from the beginning of the sixteenth century. They live mainly on rice; their villages are exceedingly small, five hundred being a population of unusual size.

Tenggerese. Mountain people of east Java who differ from the Javanese in having long heads and broad noses, with wavy or even curly hair. They are perhaps descended, at least in part, from south Indian immigrants of the seventh and later centuries.

Thonga. Bantu-speaking people of Portuguese East Africa, on the Limpopo river; they are also called Gwamba.

Tibetan. A feature of the social organization of Tibet is polyandry; a woman is taken to wife by the eldest brother of a family, but he shares her with a number of other men who may be but are not necessarily brothers. This seems to be a result of the struggle for existence, making it necessary to limit the increase of population; it must, however, be remembered that the poor pastoral nomads of the northern steppes practise monogamy. The essential element in Tibetan religion is subjection to the priest or lama; lamaism has been imposed upon a form of Buddhism, and Buddhism itself is only a veneer upon more primitive pagan creeds. Tibetan worship is a mechanical system with the prayer-wheel as its main characteristic, the object of which is to baffle the evil spirits that belay man on every side. The Tibetan had been described as knavish, treacherous and subservient or tyrannous according to circumstances; but other observers display him as kind-hearted, affectionate and law-abiding. See Bhotia, Balti, Horsok, etc.

Tibeto-Burman Languages. Sub-family with three branches — Tibeto-Himalayan, Assamese-Burmese and Assamese-Chinese.

Tibeto-Himalayan Languages. Stock of Tibeto-Burman. It includes Tibetan, Himalayan, north Assam, Bodo, Naga, Kuki-

Chin, Meithei, and Kachin, through which a double line of relationship between Tibetan and Burmese can be traced.

Tiki-Tike. Pygmy tribe of the Upper Ituri, between the Congo and the Nile, the name being probably identical with that of the Atyo, usually known as Ba-Teke. They are nomadic and obtain from the Mangbettu or Momvu fruits, weapons and bark cloth in exchange for game. They live in the shelter of rocks.

Tinguian or Itneg. Pagan mountain tribe of north Luzon. They are head-hunters and cultivate rice.

Tlinkit. (1) American-Indian tribe of the west coast of Alaska. They are a tall, round-headed people of a pale-brown or yellowish colour, and, like the Haida, famous for the totem posts erected in front of their huts. (2) Group of tribes, also known as Kalosh or Kolush, on the islands and coast of north-west America. They depend largely on the sea for subsistence, but are also hunters. They are skilled in canoe building, in the working of stone, and in the making of blankets, etc.

Toba. Tribe of Bolivia, between the Pilcomayo and the Bermejo. They are tall and a little darker than the Chiriguano. They depend entirely on hunting and fishing.

Toda. Small tribe of the Nilgiri Hills. They speak a Dravidian language, and are of rather more than medium height, well proportioned and stalwart, with a narrow nose, regular features and an extraordinary amount of hair. The women are somewhat lighter in colour than the men, and are said to be of a warm copper hue. In the case of the great majority the skull is long or very long. The most important element in their life is the buffalo, which is tended by men; women are excluded from the dairy and even from the paths assigned for certain purposes such as the approach to the dairy for the man who goes to feed or milk the buffaloes. A woman has more than one husband, and they are often brothers; the one who performs a certain ceremony with a bow and arrow about two months before the child is born becomes the father for all legal and social purposes, of that child. In olden days it was the custom of the Toda tribe to kill female children, and it is to this that their marriage custom is no doubt due.

Tomak. Bulgarians who have embraced Mahomedanism.

Tomutes. Turkish people in the neighbourhood of Khiva.

Tonga. Bantu-speaking people who live to the west of Lake Nyasa. There is another people of the same name near Inhambane on the coast.

Tongkingese. Peoples of Tong-king fall into two groups, Annamese in the south, and a congeries of tribes in the north, including Tai, Man, Meo, Lolo, and the ancient La-tchi.

Topa. Name given to the Portuguese of Pondicherry.

Toraja. Wild tribe of Celebes. They are of varying complexion, some yellow-brown, others brown-black, and the hair is sometimes wavy; as the nose is broad and flat it is

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possible that there is a Mongoloid element superimposed on an aboriginal strain. They are described as simple, truthful, honourable and hospitable, patient in suffering, and grateful for kindness.

Tsu. Formosan tribe of the south central mountains. They were formerly head-hunters and still preserve the skulls in the communal house known as Khuva, which serves as a sleeping house for the young men. They are of a non-Mongoloid type, with long, straight hair and straight eyes; the lips are thin; they knock out some of their teeth.

Tuareg. Saharan people of Berber stock, known to the Hausa under the name of Asbenawa from the Asben oasis, which they invaded in 1515. Their own name for themselves seems to be Imoshak, and their language is Tamoshak. There is a considerable negroid element in the lower ranks of the population, but the Tuareg, who dominate the western and central Sahara, differ from the northern Berbers chiefly in respect of stature, which is extremely tall; in this they resemble the Nilotes and some of the Chad tribes.

Tugeri or Kaia-Kaia. New Guinea people noted for their head-hunting propensities.

Tukano. Tribe of the Amazon area, who are deadly foes of the Desana. A typical Tukano is round headed, with eyes usually horizontal and a good-humoured expression; the nose is broad with wide nostrils and the hair wavy and sometimes almost curly. Fishing is the chief occupation of the men, and the women cultivate the fields. They have an assembly house in which men and women take their meals, but at different times. In many places animal food is hardly used, but they are great frog eaters. Their language belongs to the Betoja group.

Tungus. Neo-Siberian tribes allied to the Goldi, Manchu, Orochon, etc. They seem variable in type, being shorter and more predominantly round headed in the south; the hair is straight; the eyes are often without the Mongoloid fold. They are probably the same as the Tung-hu, of Chinese annals. The type has been described as essentially Mongolic, with some admixture of Turki characters, but little reliable information is available. They are daring hunters, cheerful even in the deepest misery, of gentle manners, proud and upright, obliging without being servile. They are for the most part Shamanists.

Turanian. Term used linguistically as an equivalent to Ural-Altaic; but also applied in an ethnological sense. The name Turan is Asiatic; Tura is mentioned in the Avesta, the sacred book of the Old Persians, where Tuirya is used of the countries now called Turanian, the people of which were enemies of Airya. Turan is one of the names applied to what is also called Tartary, though it is not known to the Asiatic Turks. Some philologists have spoken of a South Turanian group of languages, meaning thereby Tamulic, Malayic, etc.

Turcomans. Turki peoples of Bokhara, Khiva, and Persia together with a small number in the Caucasus. In religion they are all Mahomedans; linguistically they

belong to the Jagatai division. A large number are still nomadic horse breeders; they are forbidden to marry outside their own people, and, as there are more men than women, there are large numbers of bachelors, in some places they number twenty-seven per cent. of the population. In culture as well as physique they may be reckoned with the Iranians.

Turkana. People of east Africa on the west of Lake Rudolf. They are reputed to be the tallest of the human race. In one district they are said to average 7 ft. in height; the allied Suk do not exceed 6 ft. 6 in. They depend for sustenance upon fish to some extent, but are mainly a pastoral people. They seem to come near the Nilotic negroes in physical type; their language is classified as Niloto-Hamitic. They have a smaller non-negro element than the Masai or even the Baganda.

Turki. People of central Asia. Their stature is above the average, and they have a very round head, elongated oval face, eyes non-Mongoloid but with an external fold in the eyelid; thick lips, somewhat prominent nose. They are essentially nomadic; the Turk who takes to agriculture has been deeply modified by inter-mixture.

Turki or Turko-Tartar Languages. Of these there are three groups: Jagatai, Tatar, Turkish; the two former are more closely related to each other than to the third.

Turkic Tribes. Group including Yakut, Kirghiz, Uzbek, Turcoman, etc. They are of medium stature and yellowish-white complexion, with short high head, elongated oval face, straight and rather prominent nose. Probably they are allied to the Ugrian peoples.

Turkish Language. Speech of the western Turks, consisting of the following groups: Derbent, Azerbaijan, Crimean, Anatolian, and Rumelian, the last two constituting Osmanli.

Turko-Iranian. Group including Baluchi, Brahui, and Afghan, a broad-headed people with abundant hair and fair complexion.

Turko-Tartars (Russia). The following tribes come under this head: Kazan Tartars, Tartars of the Crimea and Taurida, Kirghiz, Nogai of Stavropol near the Caspian, Bashkir of Orenburg. It is possible that the Bashkir were originally a Finnic tribe who were later Tartarised.

Turks. This people may probably be identified with the Tu-kiu, whose name is mentioned in the sixth century; but three thousand years ago the Hiung-nu mentioned by the Chinese as their neighbours on the north-west must have been their ancestors. When the Great Wall of China was built more than two thousand years ago these Hiung-nu had to turn westwards. Soon after this most of the Turkic tribes of central Asia were united under the Hun-nu Empire; it is probable that Hiung-nu and Hun-nu are the same. They were probably the Huns of some centuries later who were on the Volga in A.D. 275, and ravaged Europe in the fifth century; another section advanced on India in the following century. The Hun-nu, who moved westwards, had as their chief element the On-Uigur. The Togus Uigur remained

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in Asia, and were subdued for a time by the Tu-kiu, afterwards assuming the leadership themselves.

Tuscarora (hemp gatherers). Important confederation of Iroquois tribes of North Carolina. The Tuscarora, in New York, are still governed by chiefs, who are, however, no longer responsible to the clan. Like other Iroquois, they traced descent in the female line and had also women chiefs. In olden times they stuck prisoners full of small splinters and set them gradually on fire. They were passionately fond of gaming.

Tush. Georgian people, mainly on the north of the Caucasus.

Twi, Agni-Twi, Tshi or Otyi. Group of tribes of the Gold and Ivory Coasts. They speak allied languages which show some signs of having been taken over by non-negroes. It is probable that they came from the east.

Tynjur. Name of a people of Nubia, and also of a section of Shuwa Arabs southwest of Lake Chad, who are, however, possibly not of Arab descent at all, though they speak Arabic. Tradition says that they came from Tunis, and they say that their forefathers were once rulers of Wadi.

Ukit. Tribe of nomadic hunters in Borneo. They are a slender, pale-skinned people, grouped in small communities, who live on what they can find in the jungle, and barter from friendly settled people iron implements, etc., in return for rubber and camphor.

Uled Nail or Ouled Nail. Aures tribe of Berbers.

Ural-Altaic Languages. Family the existence of which is not universally accepted, including Mongol, Finno-Ugrian, Turkish, Manchu, and Samoyed.

Urdu. Form of Hindi that uses many Persian words and Persian script.

Uriankhai or Uriangut. Turanian Turks near the Sayan mountains. They are sometimes called Soyot, but the northern section call themselves Tuba. They seem to be a mixed people with much Mongol blood, but some authorities have classed them as Samoyed mixed with Turks. They are the most successful reindeer breeders known; some depend on hunting and fishing. They breed horse, yak, and reindeer for draught purposes in a way that suggests a combination of Mongol, Turk, and Tungus.

Uzbegs. Turkic people of Samarkand, Bokhara, etc., allied to the Kipchak of Ferghana. The Uzbegs are the ruling class of their land, occupying the same position as the Osmanli farther west. They seem to take their name from Uzbeg Khan of the Golden Horde of the fourteenth century, and are a mixture of Turkic, Iranian, and Mongol with some predominance of the former element. They are exchanging nomad life for a sedentary one, and their customary law is being replaced by written law. Though they make use of clay and wood houses, their old felt tents are still to be seen, especially in summer. They seem to have much in common with the Kazaks or Kazak-Kirghiz. They are probably peoples who escaped from Turkic rule in the thirteenth century to go back to a nomadic life; this drove them to constant war with the Mongols, who possessed

the steppes before them. There is a proverb, "Where the hoof of the Kataghan's horse arrives, there the dead find no grave cloth and the living no home." The Kataghan are a tribe of Uzbegs.

Vai. Tribe of the Mandingo group on the coast of Liberia and Sierra Leone. They possess their own system of writing, invented in the nineteenth century by a native. They are of the usual Mandingo type, but have a rather larger, short-headed element; in stature they are rather shorter; it is probable that they are mixed with tribes who previously occupied the coast area.

Vedda. Primitive tribe of Ceylon, classed with the pre-Dravidians. They stand about 5 ft. high, and have wavy, sometimes almost curly hair; the skin colour varies enormously from yellowish brown to deep brown-black. The head is long and narrow, and the nose only moderately broad, depressed at the root, and never really flattened. All trace of their original language has been lost. They adopted, in the first place, a primitive form of Sinhalese which, by paraphrases, was transformed into a kind of secret language, and now the archaic words are being replaced by modern Sinhalese. They are divided into wild Vedda, living in caves, village Vedda, and coast Vedda, the two latter having undergone considerable foreign influence. The coast Vedda speak of themselves as Verda. In temperament they are grave but happy, honest and hospitable; their only weapon is the bow and arrow, and the iron-tipped arrow is their only tool. The language is Sinhali, borrowed from their Tamil neighbours, but it is strongly modified; they have only one word to express number, and do their counting with sticks. Hunting, honey, and the cult of the dead are the three most important things for the Vedda, but the wilder sections put their dead in caves and simply abandon them.

Visayan, or Bisayan. Philippine tribe called Pintados by the Spaniards, from their custom of body-painting. They are probably of the prevailing round-headed type.

Vlach, Wallach or Wallachian. People of Wallachia. The word has been derived, without much evidence, from the same root as Wales, Walloon, etc., as applied to Celtic peoples by Slavs and Germans. There are also Vlachs in the population of Czechoslovakia.

Voguls. Ostyak name of a people who call themselves Manzi. They are a Ugrian people, closely related to the Ostyaks, of small stature and longish heads, with long, blond hair and grey or blue eyes, flat noses and round faces. They are a hunting people, melancholy, timid, and indolent in disposition.

Volta Languages. Group of languages of the Semi-Bantu zone, spoken in the northern territories of the Gold Coast and French Niger territory, including Mole or Mossi, Grunshi, Dagomba, etc. They fall into a number of sub-groups, and differ from the major type of Semi-Bantu tongues in using a suffix instead of a prefix in the noun classes.

Vonum. Group of uncivilized tribes in the mountains of central Formosa, where they

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often live at great elevations. They were formerly head-hunters; women carry burdens on their backs with a band over the head. Mongoloid traits are not conspicuous, and it is possible that they are primitive Indonesians.

Votyak. Eastern Finnic tribe which left the Urals about fifteen hundred years ago for their present home between the rivers Kama and Viatka. They are chiefly heathen, and worship Immar, god of heaven, to whom they still offer, it is said, human sacrifices. They are of short stature, with blue or grey eyes, a straight nose, and blond or red hair. They are not robust.

Wa or Vu. People of Burma, some of whom are head-hunters, speaking a Mon-Khmer language. They are short and broad, with bullet heads, square faces, and heavy jaws. The nose is on the whole prominent and very broad in the nostrils; the eyes are round and well opened, and the complexion is dark in the case of the wild Wa. They surround their villages with a rampart 6 ft. or 8 ft. high, with a ditch outside and a tunnel entrance. In character they are brave, energetic, and industrious, especially in cultivating the soil; beans are the staple food.

Wabanaki. North-eastern section of Algonquins, including Passamaquoddy, Penobscot, Abenaki, Micmac, and Delaware or Lenape.

Wadigo. One of the so-called Nyika tribes of the hinterland of Mombasa, related to the Wagirama, etc., and speaking a Bantu language. They are a shortish people, some men not exceeding 5 ft. 2 in., and it is clear from the variation in head shape that there is a distinct pygmy element among them.

Waganda or Baganda. Inhabitants of Uganda. The form Waganda is of Swahili origin. They vary greatly in features and build, some being thoroughly negro in type, others with faces that have been compared to those of Romans; some stand over 6 ft., others barely 5 ft.; the upper classes have silkier hair, but it is black and woolly in all; the complexion varies from copper-colour to jet-black. They have been called the most advanced of Bantu-speaking tribes, are careful of their appearance and of their homes, courteous in manner, and hospitable to guests. Unlike other Bantu-speaking peoples of eastern equatorial Africa, they neither knock out teeth nor mutilate their person in any way; they do not even pierce their ear-lobes. They are divided into a great number of clans, which appear to differ from each other in build or in features, so that it is possible to distinguish at sight members of certain clans, though they have been intermarrying for ages. The Uganda house differs in type from that of any other people of negro Africa, with its lofty roof and vast framework of palm midribs or sticks extending right down to the ground, with openings cut away to serve the purpose of doors in front and back.

Wageia. Bantu-speaking people of the south-east shore of Victoria Nyanza. They are remarkable for their finely developed figures, and appear to have a Nilotic element in their blood. The men go completely naked, but wear large straw hats with great tufts of feathers in them.

Wahabi or Wahhabî. Mahomedan community of Nejd, named after Abd el Wahhab. They have representatives in Mesopotamia, India, and Africa.

Wahehe. Mixed people of Uhehe, East Africa. They are composed of the remnants of tribes conquered in the nineteenth century by the Wahehe proper. Tall, with regular features of non-negroid noses and strikingly light complexion, they are brave and terrible warriors, and take their name from their war-cry, "Hehe, he, he!" Burton saw a tribe whom he calls Wahehe, but they do not appear to be the same.

Wahima. Negroid people of Uganda. Usually tall and long headed, with small hands and feet, they have sometimes almost European features and differ from the average negro tribe in the length of the neck, but their hair is hardly distinguishable from that of the pure negro. They are the aristocracy of Unyoro, the cattle herdsmen of Uganda. The form Bahima is more correct than Wahima, Wa being the Swahili form of the plural prefix.

Walloon. (1) Number of dialects of north French, spoken in the southern part of Belgium; (2) the name of the people who speak Walloon. There is a Walloon element in the population of Kent. The people of the Ardennes plateau are just under medium stature, dark complexioned, and on the whole short headed; the same type, but with a more pronounced shortness of head, is found in some of the coastal provinces of Holland; even in Friesland the same type is found. The earliest remains, of the Old Stone Age, show a long-headed people, who were replaced in the Neolithic period by a short-headed people which does not seem to have been identical with the Alpine stock of central Europe. Belgium thus formed a notable contrast to both France and the British Isles, and it seems likely that this stock explains the head shape of the people of the Ardennes.

Wambutte. Pygmy tribe of the Ituri Forest, Belgian Congo.

Wandorobo or Andorobo. Nomadic people of the Masai country, who have attached themselves to the latter as helots. They speak a dialect of Nandi, but their physical type shows them to be of very mixed descent. They tend towards short stature, and in facial type some seem to resemble Bushmen, whose kinsmen they may be. Their name is Masai, and means "poor." They call themselves Asa.

Wankonde or Nkonde. Bantu-speaking people at the north end of Lake Nyasa, whose name seems to mean "people of the plain." They include the Awakukwe, Awawiwa, and other tribes. They assert themselves to be nearly related to the Wamaraba near the coast. They are very dark and usually tall, but there seems to be a tendency to bowleggedness among them. They lead an easy life, and both men and women are said to be comparatively good-looking. They are cheerful, harmless, and intelligent, but superficial and unreliable. They cannot be called lazy, though they are indisposed to exert themselves for gain.

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Wanyamwezi. Tribe of Uganda made famous by the travels of Livingstone. The name means "children of the moon."

Wapisiana. Savannah-dwelling tribe of Guiana, speaking an Arawak language. They are taller than most tribes, with refined features. They are great traders, and in their canoes they use a peculiar form of paddle with perfectly circular blades.

Wapokomo. Bantu-speaking tribe of the Tana valley in the north-east of British East Africa. They are cultivators of the soil and also hunters and fishermen; they seem to be related to the Wasanye, for both tribes bury their dead in the forest instead of following the usual Bantu custom. They seem to be of mixed origin, and even in the same family children vary in colour from black to "red."

Warramunga. Central Australian tribe living in the Murchison Range. Both men and women are considerably taller than in the Arunta tribe to the south. A feature of their customs is the practice of pulling out the hair on the forehead and upper lip.

Warrau or Warraw. Coast people of Guiana, forming an independent linguistic group; they are short and, though thick set, their muscular development is not great. They lived in the mud and were essentially a dirty people. They practise plurality both of wives and husbands. They were the great canoe builders and formerly lived in pile dwellings and even now, after their removal to higher ground, the old custom is kept up.

Wasania or Wasanye. Tribe of British East Africa. Though possibly not allied to the Pokomo, they have some customs in common with them. They live on the middle Tana and support themselves by hunting and fishing.

Watuta. Name of the Angoni (q.v.).

Waunga. Negro tribe of the swamps south-east of Lake Bangweolo, Central Africa.

Wayao or Yao. Finely built Bantu-speaking tribe of Rhodesia and British Central Africa. Their original home was in the Unango mountains. They are a tall people, with heads that seem round compared with the Anyanja.

Waziba or Baziba. Bantu-speaking people of the west shore of Victoria Nyanza. They are industrious, good humoured, and happy, of remarkably good physique, and simple in their requirements. They wear a curious costume of fibre threads and are also remarkable for their method of burying their chiefs, who are placed standing in a deep narrow pit, with the head peeping above ground. The head is watched by sentries for two months and then pushed down into the earth. Unlike most negro peoples, they care little for music and dancing. In olden days no man was allowed to wear a beard.

Wazir or Waziri. Mahomedan people on the frontier of Afghanistan. Living in wild and inaccessible country and giving continual trouble, they have plenty of cattle, but cultivate only strips of soil along their mountain streams. They are related to the Afriki, and belong to the Pathan group who talk Pushtu.

Welsh. Inhabitants of Wales descended from Welsh-speaking ancestors. In the moorlands we find dark, long-headed people, of

average stature and ruddy complexion. In parts of south Wales is found a powerfully-built stock, with broad heads and faces, square jaws, and dark complexion; another type, dark, bullet headed, and thick-set is found in the Montgomeryshire valleys. Finally, there is a fairer type found in Pembrokeshire, on the borders much taller than the other types, and a darker variety along the cleft from Bala to Towyn. In general, however, there is not so much racial difference between England and Wales as is commonly supposed. The Welsh language does not date back more than some two thousand five hundred years. See English.

Wends. Slav people of the Lausitz in Germany. They have been sometimes confused with the Veneti; their name has not been explained, but it has been suggested that they inherited it from the Venedi, who were on the Vistula some time before the Christian era. They are also termed Polabs, from po, by; Labe, Elbe.

Wepsian. Language spoken on Lake Onega, in the government of Olonets and elsewhere. They are called Chuds by the Russians, and further south Chuhars, but these are used of various Finnic peoples. Wepsian is a name taken from the Novgorod people of this language. They leave agriculture to the women and children; some men occupy themselves with fishing, but they are by preference journeymen masons. Their life is exceedingly primitive; the whisk is used in the place of the churn, which is unknown; there are no spinning wheels, and the canoes are dug-outs propelled by a single oar. The word Chud applied by the Slavs to the Finns is said to mean giant as well, and we may perhaps see in them the tall people who in the Norse Eddas are called Jötuns.

Worgaia. Australian tribe of the Central Group, located to the east of the Warramunga.

Wyandot. Synonym for Huron.

Yakut. Turkic tribe of eastern Siberia. They are dependent on the reindeer, but have to supplement this means of subsistence by fishing, etc., as their pasture area is limited.

Yami. Inhabitants of a small island south-east of Formosa. Described as a mixed people with some Malayan elements, they do not stand more than 5 ft. 2 in., and are yellowish-brown in complexion. Some are of Malayan type, others show negrito traits, but the hair is not frizzled. Their boats are said to have a close resemblance to those of the Solomon Islands, and this suggests some strain akin to the people who imposed on the inhabitants of Melanesia the language of Indonesian origin spoken to-day. The head varies from very round to very long.

Yaqui. Important section of the Cahita tribe which dwelt on both banks of the Lower Yaqui, Mexico. They belonged to the Pima family and were allied to the Maya, though the two tribes were not on good terms. They seem to be an industrious people and are employed as farm labourers and sailors; they are good pearl divers; on the other hand, they are given to alcohol, gambling, and stealing. In 1903 they numbered about 20,000; their present numbers are unknown, as in 1906-7 the Mexican government planned

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to deal drastically with the hostile Yaqui and deported thousands of them to Yucatan and Tehuantepec, where a changed environment is likely to have affected the deportees.

Yezidi. Short-headed people of western Kurdistan. Often with straight hair, much hair on the face, a very short high head, swarthy white skin and a narrow, generally aquiline nose, they are allied to the Kurds and are noted for their devil worship and their cult of the peacock.

Yao, Wayao or Ajawa. People of Nyasa who originally lived nearer the coast but were driven away by tribes coming from the north. They are of better physique than their Anyanja neighbours, but vary considerably in height, some being over 6 ft. They have a great reputation as strong carriers. The women wear a ring in the upper lip, a custom borrowed from the Anyanja, who have now given it up.

Yolof, Jolof or Wolof. Sudanic-speaking people of western Africa between the Senegal and the Gambia. They are tall and extremely black, but very good-looking.

Yoruba. Originally the name of a single tribe of an allied group, to all of which the name is now applied; Egba, Jebu, etc., are sub-divisions. They extend from the sea coast to the Middle Niger and differ from surrounding tribes in their tall stature and comparatively slender build. They number about 2,000,000 and are great traders. The Yoruba country is remarkable for its large towns, some of which are said to have nearly 250,000 inhabitants, and for the absence of dialects in the language. They have tribal heirlooms in the shape of bronzes that can be shown to be two thousand five hundred years old. Secret societies play a very important part in their life. They are also known as Nago or Aku.

Yuracare. South American Indian tribe to the south of the Moxos. Their name means "white"; they are of light colour with a yellowish tinge, of tall stature with an average of 5 ft. 6 in., oval faces, and small horizontal eyes.

Zapotec. Mexican tribe which, at the time of the Spanish conquest, occupied the present state of Oaxaca on the Pacific side. They are, as a rule, markedly short headed.

Zulu or Amazulu. Bantu-speaking people of south-east Africa. Arriving in their present location at a comparatively recent date, coming from the north, they developed some marked peculiarities of language. The Zulu were an exceedingly warlike people of splendid physique. At the end of the eighteenth century they were a small tribe, which was united by a famous chief named Tshaka with the Abatetwa, and soon turned into a people organized for war. Tshaka drove the Basuto into their mountain home.

Zuni. Pueblo tribe of the south-west area of North America.

Zyrians. Finnic people of moderate stature, with round heads, straight noses, and blond or chestnut hair. They are of strong and graceful build and have the reputation of being skilful and unscrupulous traders.



FINE ASIATIC WOMANHOOD

As the Caribs shown in page 5326 may be regarded as perhaps the finest type surviving of the old American strain, so the Bugis of the island of Celebes now represent the Malayan stock at its best

Photo, S. P. Lewis

DISTRIBUTION OF RACES

By Professor G. Elliot Smith, F.R.S.

The ethnographic atlas to which this article serves as an introduction has been edited and revised by Professor G. Elliot Smith, F.R.S., with the assistance of Dr. Charles Hose, to enable the reader to see at a glance the disposition and boundaries of the nations and the distribution of the various branches of the human family. As many ethnographic problems still await solution and many races are mingled, the delimitation cannot be absolute; but this atlas and Mr. Northcote W. Thomas's Dictionary of the world's races together form the handiest and most comprehensive conspectus of the peoples of all nations ever compiled.

IT is impossible to represent upon a map the exact geographical distribution of the members of the different human races with even an approximation to accuracy. For there has been racial admixture in every region of the world; and in most regions, especially of Europe, Asia, and America, the mingling of people of different racial origins has been so widespread that, in the case of any individual, only rarely is it possible to state that he belongs wholly to a definite race.

Hence, in the maps that are submitted here, racial boundaries are shown in Africa and some of the outlying areas in Asia and America; whereas in Europe and the greater part of Asia and America the distributions are based mainly on language, and in some cases on more or less arbitrary political subdivisions.

Racial Distribution and Language

Ireland affords an example of the latter. So far as the racial ingredients of its population are concerned, Ireland should not be differentiated from Britain. Then, again, the vast majority of its people use the English language, so that, if chief importance is assigned to the linguistic factor in plotting out the distributions, only certain very limited areas in the west where Erse is spoken should be distinguished from the English-speaking area which forms the bulk of the island.

In the map, however, neither racial nor linguistic considerations are given chief consideration, but the political subdivision into Northern Ireland and

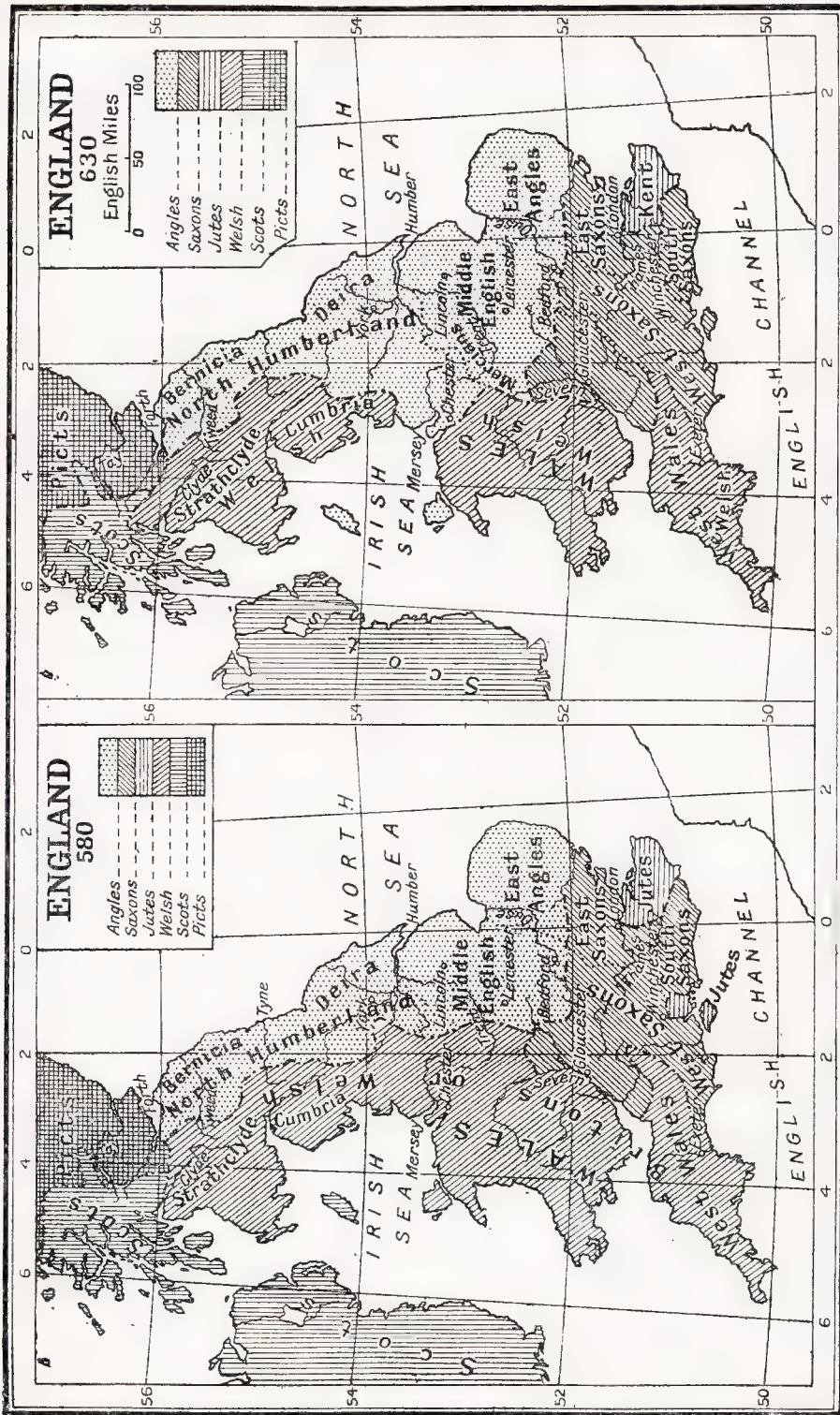
the Free State is roughly indicated. There is a certain measure of justification for this procedure, as it emphasises the essential kinship of the people of Ulster with the southern Scottish population.

The population of Europe, to which the misleading name "Caucasian" is sometimes applied, is composed mainly of three races; and although it is improbable that any of these three originated in Europe, the distinctive names Nordic, Alpine, and Mediterranean, usually applied to them, refer to their geographical location in Europe.

Ancient Nordic Colonies

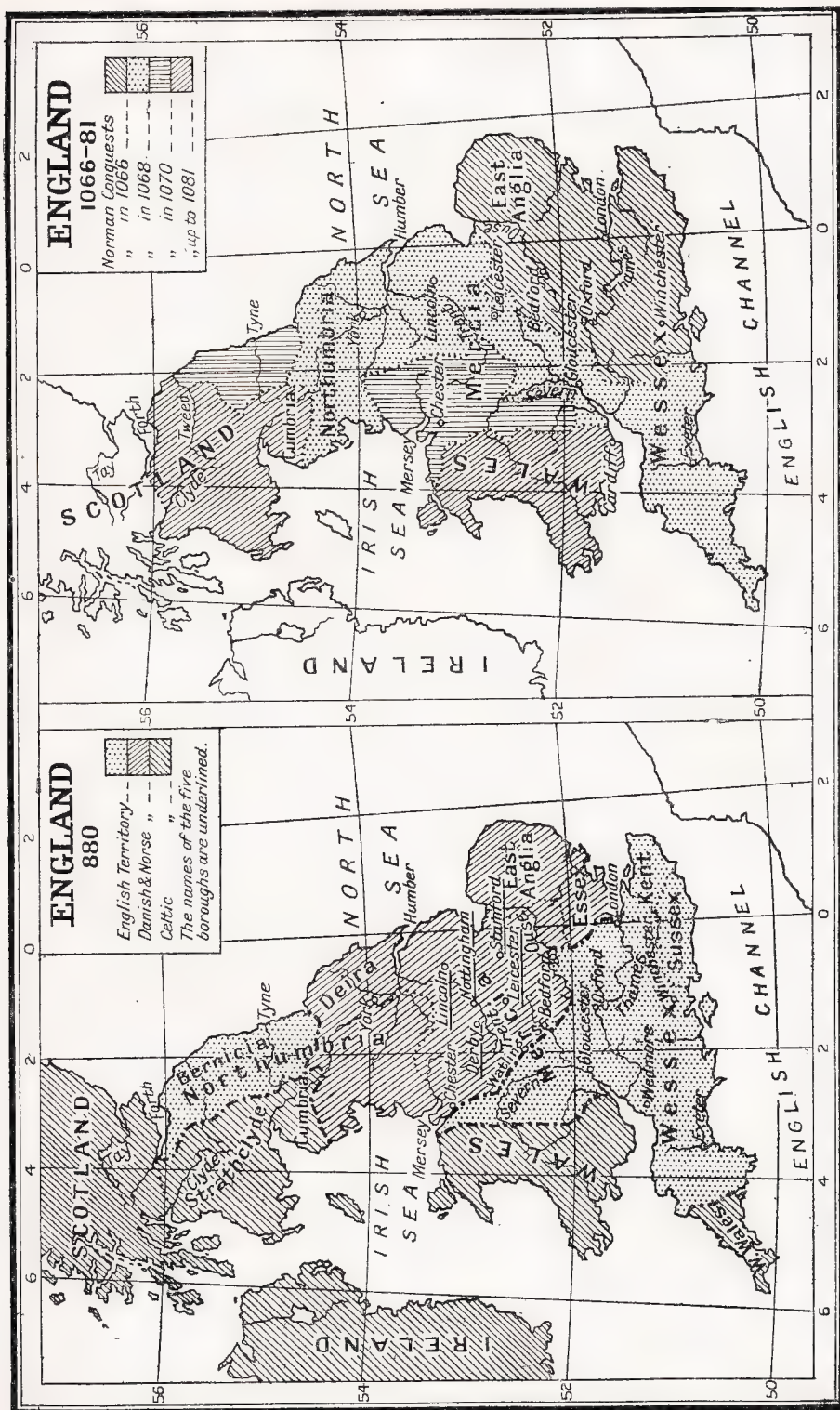
The range of each of these races, however, extends far beyond the limits of Europe. The Nordic race is characterised by fair hair and blue eyes, and is found in its purest form in Norway, but it is also the obtrusive ingredient in a large part of the population of the British Isles, Northern Europe, and certain regions of north-western Asia; but ancient colonies of this race are found in most parts of Europe and the northern and western parts of Asia, as well as in North Africa; and in modern times a large part of the European populations of North America, Australia, and New Zealand belongs to this race.

The Mediterranean race has occupied the coasts of the Mediterranean Sea, European, Asiatic, and African, since prehistoric times, but it also enters largely into the composition of the population of western Europe and the British Isles and is the main element in the Iberian and Italian peninsulas. But



BRITISH RACIAL ORIGINS SHOWN IN HISTORICAL MAPS: THE WESTWARD ADVANCE OF THE ANGLO-SAXONS

On the left, the map of England shows the invading races, Angles, Saxons, and Jutes, with a firm footing in the east of the country, the result of 130 years of conquest. The map on the right shows England at the period when Northumbria, in consequence of Edwin's victories, was the dominant kingdom



ANGLO-SAXON CESSION OF ENGLAND, TEMPORARILY TO THE DANES, THEN PERMANENTLY TO THE NORMANS
 On the left is shown the division of England between the Danes and the Anglo-Saxons, as fixed by the treaty between Alfred the Great and Guthrum; the Danes securing the north-eastern portion of the land. The map on the right shows successive stages in the conquest of England by the Normans under William I.

Distribution of Races

it is also the chief ingredient in the population of northern and north-eastern Africa, of Arabia, southern Persia, and the so-called Dravidian people of India, while, with considerable admixture, it is also found in Indonesia and Polynesia.

Alpine and Mongol Races

The Alpine race is found not only in the region of the Alps, Switzerland, Savoy, northern Italy, Tyrol, etc., but also in southern Germany, Brittany, the Balkan Peninsula, Russia, Asia Minor, Syria, Turkistan, etc.; and as an element in the mixed population of most parts of Europe, Polynesia, and America (both ancient and modern). The Turkic people, which used to be included in the Mongolian race, really belongs to the Alpine race, and such Mongolian traits as individual members of this people reveal are the result of intermingling with Mongols.

The Mongol race includes the Chinese, Tibetans, Gurkhas, the Burmese, Siamese, Annamese, Malays, the Mongols, Manchus, Koreans, Japanese, and such Siberian tribes as the Tunguses, Kamchadals, Koryaks, Chukchis, and Yukaghirs; but the Yakuts, Ostyaks, Samoyedes, Finns, Lapps, Kirghiz, Uzbeks, Turcomans, Turks, Bulgars, and Magyars, in spite of frequent admixture of Mongolian blood, really belong to the Turki branch of the Alpine race. The American Indians were derived from a primitive branch of the Mongolian race with a not inconsiderable admixture of Alpine (Turkic) blood.

Colour Schemes of the Maps

In the map of Asia the regions occupied by the Tamils in southern India and Ceylon, and the Telugus, Gonds, and Santals in India, are represented as a uniform dark sepia colour called in the key Dravidian. The chief ingredient of the people who speak the Dravidian language in India (and the same tongue is spoken by the Brahmins in Baluchistan) belongs to the so-called Mediterranean race intermingled with a minority of

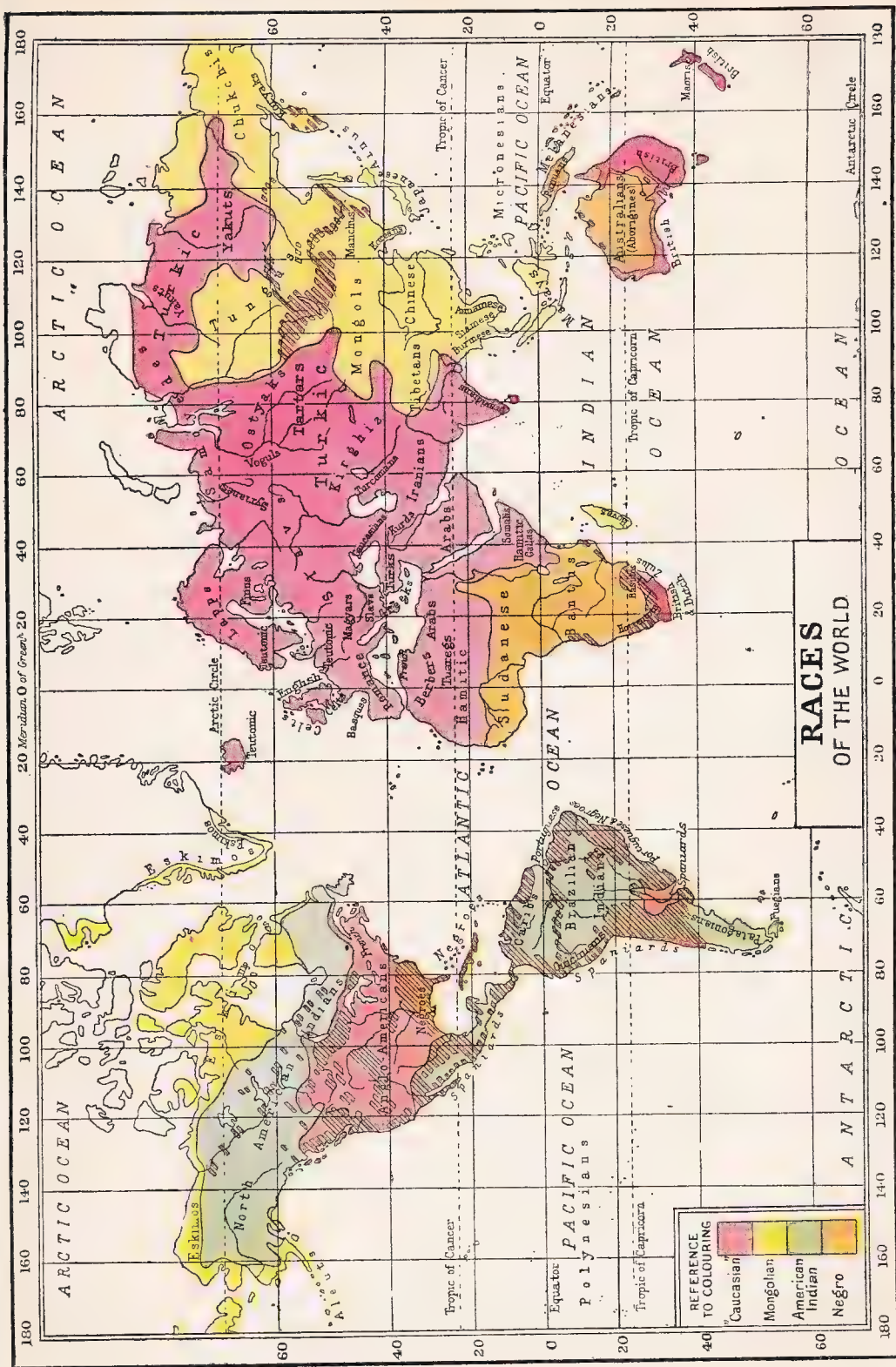
Proto-Australians and negroes. The Proto-Australian element predominates in some of the jungle tribes of southern India, in the Veddas of Ceylon, and in some of the peoples of the Malay Archipelago; but the aboriginal population of Australia includes the vast majority of this most primitive race of the human family.

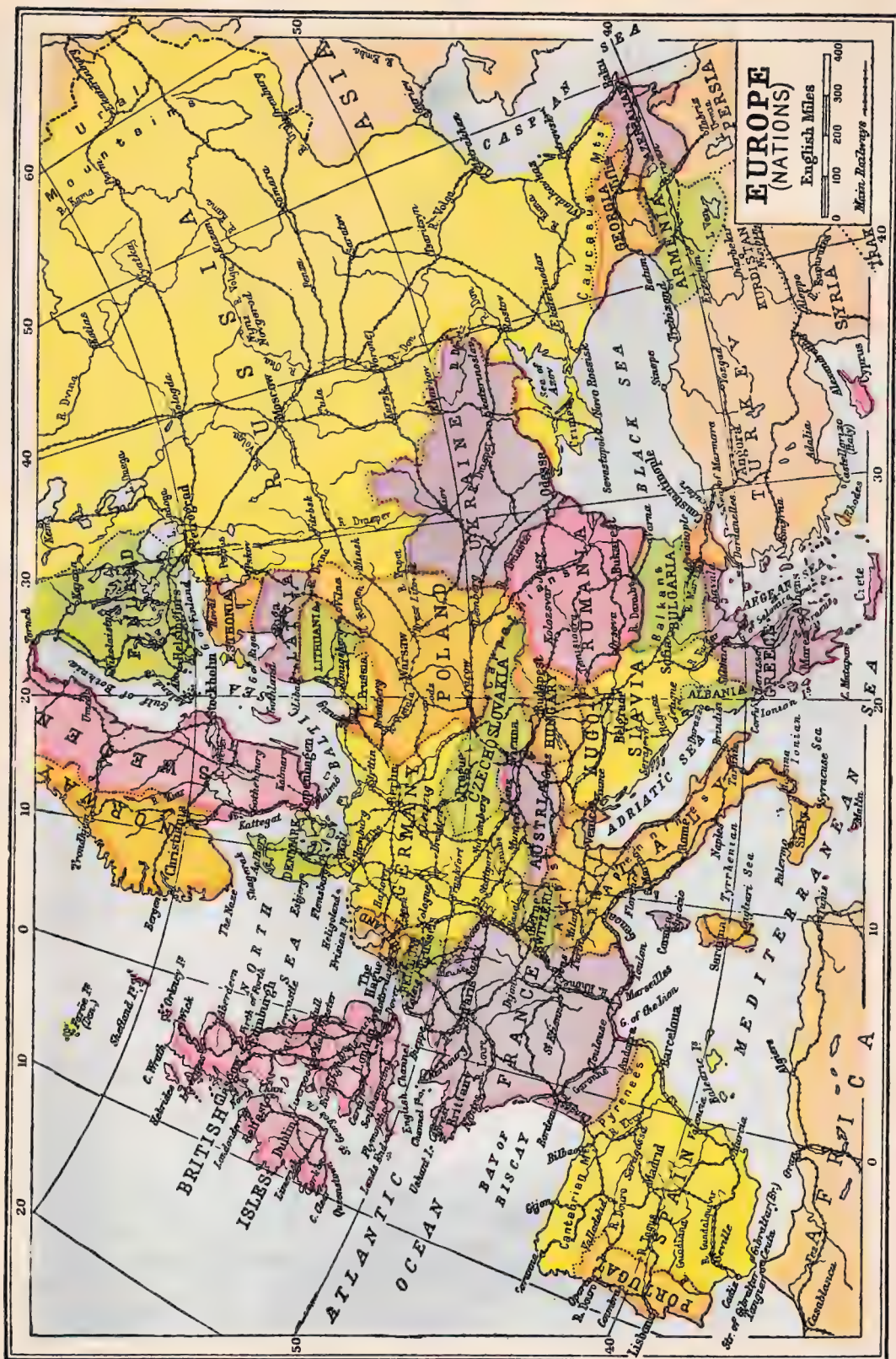
The black population of southern India, however, probably contains a definite strain of negro blood, of both the pygmy and taller varieties. For the negroid population of Melanesia, New Guinea, the Philippines (Aetas), Malaya (Semangs), and the Andaman Islands perhaps made their way from Equatorial Africa, the probable home of the race, to these eastern centres of colonisation.

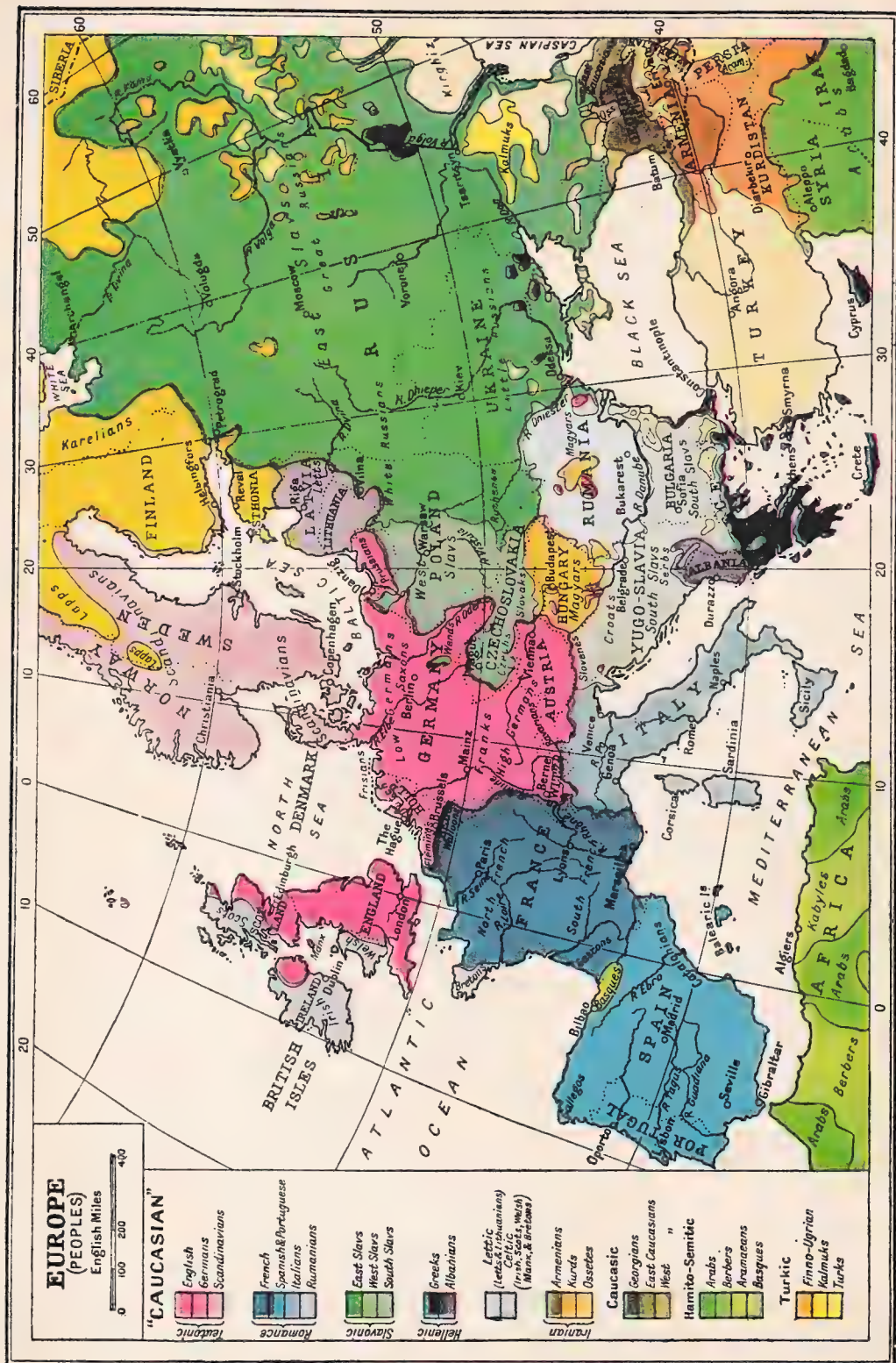
Africa, Asia, and America

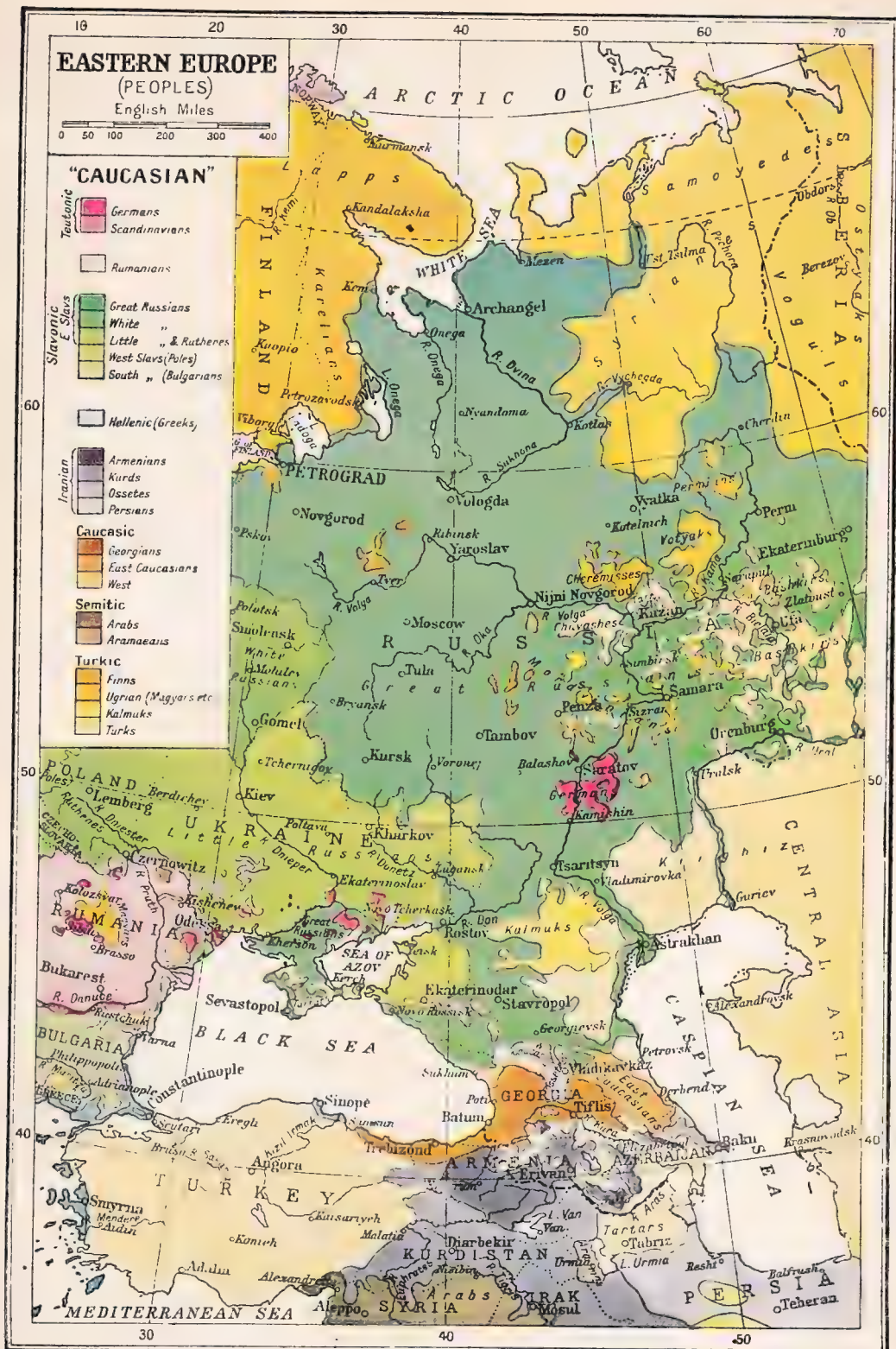
The distribution of the different tribes of the negro race is shown in the map of Africa. The areas occupied by the pygmies (Akkas, Bambutes, and Batwas) are shown in brown, and by the more specialised pygmy negroids (Bushmen and Hottentots) in a lighter shade of brown. The domain of the taller negroes is shown in green, the Sudanese negroes as a band (coloured light green) from West Africa to the Nile, and the Bantus farther south (from the Welle River north of the Equator to the Transvaal and Natal).

It is not known for certain when America was first colonised, but it is commonly assumed that when Europe was in the Neolithic phase of culture, possibly not more than three thousand years ago, people belonging to a Proto-Mongol strain mixed to some extent with Proto-Alpines, crossed the Bering Strait from the north-eastern extremity of Asia to reach America, and in course of time occupied the whole continent from Alaska to Cape Horn. The Eskimos represent another branch of the Mongol race, who spread throughout the greater part of the fringe of the Arctic, including America.







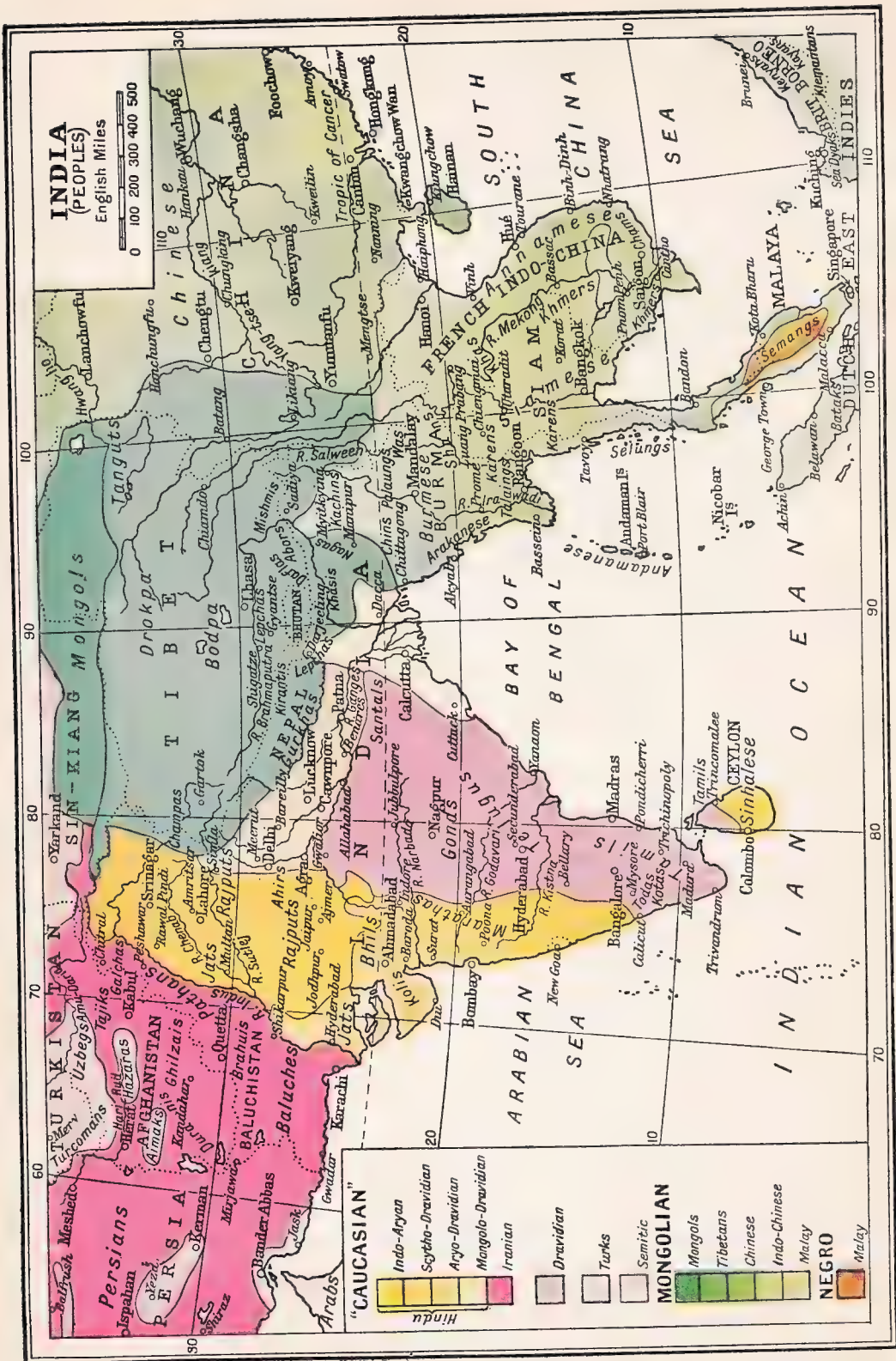












GENERAL INDEX

Specially Compiled by Monica Gillies

The appended general index to the seven volumes of *PEOPLES OF ALL NATIONS* has been so planned as to afford instant reference to the pages in which every country, tribe, or race is to be found. Every subject is arranged under its specific heading, in alphabetical order. The reader specially interested in ethnography is advised to consult also the "Dictionary of Races," by Mr. Northcote Thomas, in pages 5327-5372.

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Peoples
of All Nations

VOLUME SIX

PEOPLES OF ALL NATIONS

Their Life Today and
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Palestine to Sin-Kiang



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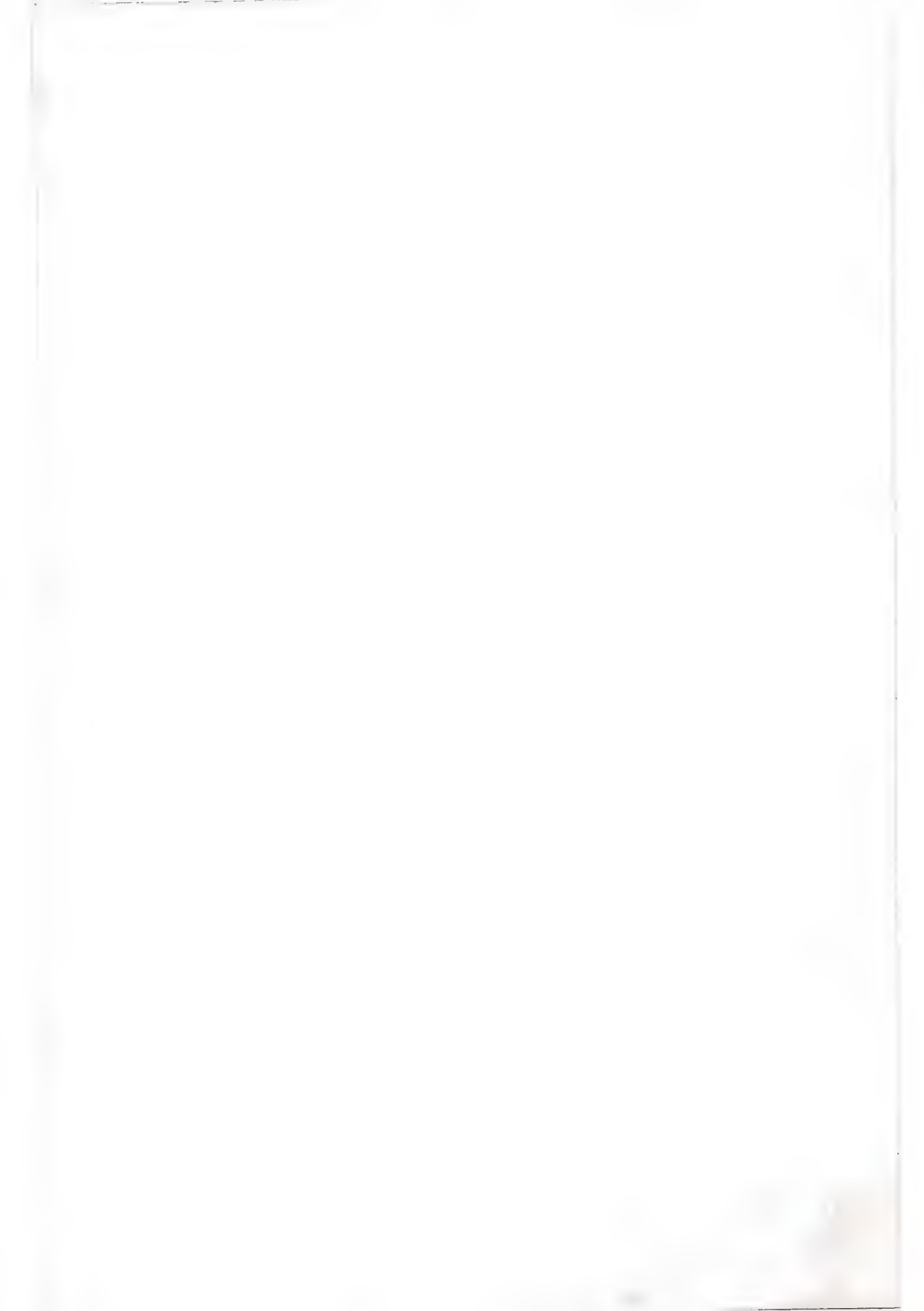




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PALESTINE

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Palestine

I. Jew & Arab in the Holy Land To-day

By Herbert Bentwich, LL.B.

Author of "The Renaissance in Palestine," etc.

BIBLICAL Palestine stretches from the Lebanon Mountains on the north to the Desert of Sinai on the south, and from the Mediterranean Sea on the west to the Syrian Desert on the east. It comprises about 6,000 square miles on the west, and 3,000 on the east side of the Jordan. No country in the world of the same area has such a remarkable diversity of climate and nature. It falls indeed into four main geographical divisions, as follows :

The Maritime Plain on the west stretches from the "River of Egypt," that runs into the Mediterranean Sea at El-Arish, the whole length of the coast to the seaport of Tyre. The Central Hill Range again dominates the whole country from Beersheba to Dan. The great depression of the Jordan valley, which from Tiberias to Jericho is lower than the Mediterranean, culminates in the Dead Sea, the lowest point on the earth's surface, 1,300 feet below sea level. The plateau on the east side of the Jordan, which forms in

appearance a continuous wall that includes the Biblical Bashan, Gilead, and Moab, is raised from 3,000 to 4,500 feet above the depression.

Between the Maritime Plain and the Central Hill Range stretch the foothills, the Shephela of the Bible, which rise from a few hundred to a thousand feet. The mountain range itself is broken by the Vale of Esdraelon which, winding

round the ridge of Carmel, cuts in a narrow pass between that verdant hill and the mountains of Galilee and then, widening to a broad expanse, descends gradually to the Jordan. The highest points in the range are Mount Ebal, which towers over Nablus, the ancient Schechem, at a height of over 3,000 feet, and Mount Jermak, that rises crested to a height of 4,000 feet above Safed, the Galilean city set on a hill. The range is intersected by numberless wadis, or water-courses, which are dry for nine months in the year, but during the other three months intermittently contain torrents breaking



COIN-DECKED MATERNITY

On the head of this mother from Jericho is an advertisement of coins arranged edgewise in a seeming halo of currency. It turned her dowry, a bright bait for a husband

Photo, H. Perrin

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EXTREMES MEET IN THE ARID ACRES ON PALESTINE'S BORDER

Pulled unwillingly by the neck the sturdy baggage-camels, their supercilious faces swaying as they pad softly along, slowly follow their master. Above, at a hundred miles an hour, roars a biplane. The immemorial desert, heedless of modern hurry, still keeps its old arduous transport methods. Aeroplanes hurtle over it, but still there are fresh bones to whiten along the caravan routes

Photo, Georg Haeckel

down to the Mediterranean or to the Jordan

The rainy season falls within the period from December to March. There is an early rain in November, and a latter rain in April; but for the rest of the year the sun shines every day and all day. Several small perennial streams, however, thread their way across the plain, besides the Jordan, which flows all the year with a swift current fed by the snows of the Lebanon. These smaller rivers are the Auja, which bursts from springs in the Maritime Plain and runs by devious windings into the sea about ten miles north of Jaffa; the Zirka, reputed haunt of crocodiles, which spreads into marshes around Caesarea; and the ancient brook Kishon, which takes its rise in the foothills of the Galilean heights and has its mouth in the Bay of Acre, a mile to the north-east of Haifa.

On the east there are two principal streams which feed the Jordan—the Yarmuk, that comes down headlong

in successive rapids from the plateau of the Hauran, finally dropping in a cascade into the main river south of the Sea of Galilee; and another Zirka, the Jabbok of the Bible, which falls from the plateau of Gilead about half-way between the Sea of Galilee and the Dead Sea. Lastly, to the east of the Dead Sea, the Biblical Arnon, now known as the Moojib, forces its way through a narrow gorge between cliffs over 1,000 feet high until it merges its clear stream into the salt-laden waters of what the Arabs call "Lot's Sea."

The Jordan in the first half of its course, as it passes through the Valley of Galilee, spreads into two lakes. The more northerly, the Waters of Huleh, or, as it is sometimes called, of Merom, is a papyrus-covered marsh at one end, opening into what much resembles a Norfolk Broad at the other. About twenty miles south of Huleh the river flows into the Lake of Galilee, known to the Jews as the Sea of Kinnereth, or the Harp, because its shape is like that of the harp of David.

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The Sea of Galilee, some twelve miles long and eight miles broad at its widest point, is in the spring one of the most beautiful places on earth, surrounded with flowery meadows bright with every hue. In winter it can be very stormy; and in summer, encircled as it is by

cliffs which become stony and arid, and lying below the level of the ocean, it is a cauldron. A still hotter cauldron is the Dead Sea, in which the Jordan loses itself at a point about eight miles south of Jericho. The sea is some forty-seven miles long and has a greatest breadth



ARMED CAVALIER OF THE NOMAD BEDUINS OF PALESTINE

With his horse gaily caparisoned in tassel and plume, his parti-coloured raiment, curved sword and double-barrelled gun thrown across his saddle-bow, this horseman may truly be said to have dressed himself to kill. He and his ever-wandering tribesmen are still as untamed as their own wild mounts. Seldom remaining in one camp for more than ten days they live as well by plunder as by trade

Photo, American Colony in Jerusalem

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BEARDED SHEIK OF A PALESTINE VILLAGE

There is a strong Arab element in Palestine, and in the days before the railway the sheiks would often levy tribute from travellers as a protection against robbery—from their own followers—and the perils of the road in general

Photo, Photochrome Co.

of ten miles. So great is the heat that the evaporation accounts for the whole inflow of the Jordan. The waters are deeply impregnated with all manner of salts, potash, and bromide, and the like, which may one day give up an immense treasure of chemical wealth.

Throughout its length the Maritime Plain has a rich soil, and where the water of the rivers or of the wells that lie at no great depth below the ground has been used, flourishing orange groves and orchards can readily be made to spring up. Over the greater part of it, however, the Arabs busy themselves with the cultivation of cereals, and the whole plain of Sharon, from Gaza to the Carmel, is a waving green sea of barley and wheat in the spring and the early summer.

Similar is the plain of Esdraelon, and such part of the Jordan valley as

is tilled. In the hill country, on the other hand, cultivation is difficult, and in large areas very scanty. The limestone hills, which in Biblical times must have been covered with wood, have been almost completely deforested through the neglect of centuries and the reckless destruction of Turkish rulers, and, except in the neighbourhood of the villages, are now bare. The old terraces have fallen into ruin, and the soil which is now no longer contained by them is washed down by the violent winter rains to the narrow valleys and the plains. The consequence is that, over the greater part of this central strip, cultivation is only of rough barley and maize, or a poor kind of wheat, and vast spaces are left unploughed and unfruitful.

It has been calculated that only about one quarter of the arable land of the country is utilised.

Down in the Jordan valley the soil is again bountiful and generous, but human energy has not yet been applied to take from it a full return. There is scarcely any irrigation, and masses of scrub and overgrowth have been allowed to cover lands which were once among the fairest pleasantries of the Greco-Roman world.

The eastern plateau, which was a celebrated granary of the Roman Empire is, in a large measure, waste and unpopulated. The Beduin tribes wander freely over the land, taking little out of it themselves, and making it difficult for the more settled population to work it more diligently. Thus the land of Gilead and Moab, which tempted the two and a half tribes of Israel to stay on



SHEIKS AND EFFENDIS GROUPED ABOUT A MOSLEM LIBRARY

Moslems are rightly proud of their share of the famed "learning of the East," and conserve their knowledge upon scrolls which they collect into libraries. Certainly with them is the making of books there is no end, and their effendis or wise men are as eager for the reputation of savant and philosopher as in the most enlightened of communities. These men certainly look the part.

Photo, American Colony in Jerusalem



BRIDE INVESTED WITH MODESTY AND BRIDEGROOM WITH AUTHORITY

In Palestine the customs of courtship are often dispensed with. Those with beautiful daughters put them upon the marriage market—at a price; while girls of plain visage must be provided with a dowry by way of compensation, if haply, lacking beauty, they may still appeal to avarice. Here the bridegroom holds a symbolical of the right to wife obedience.

Photo, Anderson Press Service.

the further side of the Jordan, are to-day more backward and less developed than the rolling hills of western Palestine.

The population of the country is little less varied than its nature and climate. The main element is composed of Arabs; but there are all manner of Arabs; from the wandering Beduin tribe that derives from the sandy steppes of the desert, moving about from place to place with its black tents, its herds of goats, its strings of camels, to the alert, commercial Levantine Arab in the sea ports,

who has often had a Western education in some missionary or clerical school, and steadily pursues his trade and gathers in his hand the produce of the peasants. These peasants, or fellahin, as they are called, are again of many different kinds, and represent the amalgam of all the races and civilizations that have passed through the Holy Land in the procession of the ages.

There are the tall and sturdy "sons of Anak" in the south, who still reproduce the stature and the features of the



WILD AND STIRRING SWORD DANCE TO CHEER THE WEDDING GUESTS

According to the length of the purses of the contracting parties so the extent and splendour of the entertainment to the guests. Mountebanks may be called in to give exhibitions of scorpion swallowing and other jugglery while musicians groan and whine upon their instruments to much thudding of accompanying drums. Here one is rousing his audience to excitement by his bloodthirsty gestures

Photo, L. T. Stein



BRIGHTLY CLOTHED AND TURBANED CROWD COLLECTED FOR A WEDDING

As much excitement is to be seen at a marriage in Palestine as elsewhere. Usually the bride, having been isolated with saffry saffrons and aunts, is conveyed to the bridegroom's house and there received across the threshold. Here the throng jostles in the narrow way about the approaching cortège, and the balcony above is brilliant with spectators

Photo, American Colony in Jerusalem



CRUDE DELICACIES AT A JERUSALEM STREET RESTAURANT

Upon the boxes lie skewers transfixing titbits of roasted meat and, at the side, flat loaves of bread. There is also a nargileh at which customers may puff, inhaling the blue fumes through bubbling, pleasantly-scented water. The heat, the number and persistence of the flies, and the not too cleanly condition of the tables, form no deterrent to the Eastern appetite

Photo, American Colony in Jerusalem

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Canaanites as they are shown upon the Egyptian monuments; contrasted with them are the fair men and women of the cities such as Bethlehem, Nazareth, and Acre, where the Crusaders mingled their blood with the people of the country which they ruled for a hundred years. There are, too, the Druses, maintaining a secret cult for hundreds of years, isolated from the rest of the people in mountain villages of Carmel and Galilee.

On the other hand, the Christian Arabs, literate and enterprising professional men, clerks, farmers, and general

traders, are principally to be found in the towns and the larger villages. They are descendants of the people who occupied the whole of Syria before the Moslem invasion in the seventh and eighth centuries; and they have remained in close touch with the peoples of Europe, who have at all times been anxious to maintain at the shrine of their religion settlements of monks and of many sisters and nuns to bring teaching and healing to the people of the country.

The Arabs are calculated to number between 650,000 and 700,000 souls, of



MOURNING RELATIVES IN THE GREEK CEMETERY OF JERUSALEM

Greek influence has always been strong in the Holy City, and at times has caused some dissension among pilgrims of other communities of whom thousands come annually to visit the various sacred spots. The mourning for departed ones has a certain amount of ceremony among those who have settled in the city, white instead of black being the usual suit.

Photo, Endreus Press Service



PALESTINE: OLD JEWRY IN JERUSALEM

Jerusalem, after centuries of Ottoman possession, is seeing the gradual return of the descendants of Isaac's children who built it. Here sit these elders under the ramparts.

To Jew, 1896.

Photo. Photo. and Company.



WATER-SELLERS OF JERUSALEM BY OMAR'S BEAUTEOUS MOSQUE

In this weed-grown court the water-venders of the town are filling their goat-skins at the well whence they will go forth laden into the city's foetid streets. In contrast is this mosque, one of the finest of Saracenic structures in existence. Porch and colonnade, altar and cistern, and, over all, the sublime curve of the surmounting dome, stand like a gem in a setting of grime

Photo, Donald McLeish

whom all but 73,000 are Moslems. Of the Christians just under half belong to the Orthodox Church, while of the remainder there are groups of Latin Catholics and Maronites, Armenians, Chaldeans, Copts, and Abyssinians. The Protestants count between 6,000 and 7,000; many of them have been gained to that Church by British and American missionaries, who have established schools and hospitals in the holy towns and in several of the villages. They include, too, over 700 members of the "Temple" society who emigrated from Germany in the middle of the nineteenth century.

The heads of the Orthodox and the Latin and Protestant Churches come from abroad, while the rank and file of their communities are people of the country. The Armenians and the smaller Christian communities consist mainly of persons of foreign race, and are more in the nature of special religious settlements.

The other important section of the population of Palestine is the Jews, of whom there are between 80,000 and 90,000. Since the time of the destruction of their national life by the Romans, the Jews have cherished an intense faith in their restoration to Palestine, and they have never ceased to have a small remnant in the country. A hundred years ago, however, there were only 8,000 Jews in the whole land, all of whom were settled in the towns of Jerusalem, Jaffa, Hebron, Tiberias, and Safed, except for a hundred or so agriculturists in a Galilean village, Pekiin. This small community was composed of the descendants of settlers planted in the seventeenth century by an Ottoman Jewish worthy who desired to bring about the return of his people to their old way of life in their historical country. The movement among the Jews towards an agricultural life in Palestine has made remarkable development in



BEFORE THE ALTAR IN THE CHURCH OF THE HOLY SEPULCHRE
 Deputies of the Greek Church were largely responsible for the erection in the year 1810 of this Church of the Holy Sepulchre. It is built on the reputed site of the Golgotha hill, and stands upon the foundations of several former structures. Its dome, crowned by a gilded cross, makes a conspicuous landmark from outside, where Turkish guards once kept order among the pilgrims.

Photo, Georg Haackel



TROOPER AND PILGRIM AT A GREEK CEREMONY IN HOLY WEEK

During this period, when Jerusalem and its topography become specially sacred to the pilgrims of all nations who flock thither, the ceremony of the Washing of the Feet is observed. In the courtyard of the Church of the Holy Sepulchre is seen a throng crowded about the central platform. Turkish soldiers posting Christian worshippers in the packed space while, heedless of the sun, the rite proceeds

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the last fifty years: Impelled, on the one hand, by the imperishable ideal of the restoration of the national life, and, on the other hand, by the bitter persecution in Russia and Eastern Europe, groups of Jewish pioneers have come out resolved to work the soil, and have now formed more than fifty villages in different parts of the country. Most of these settlers are small farmers, but, while tilling the soil, they retain their love of knowledge, and every cottage has its library.

The first modern settlement of the kind was established in 1876 by the International Association of the Alliance Israélite, which founded an agricultural school, known as Mikweh Israel (the

gathering of Israel) a few miles out of Jaffa. Two years later pioneers from Russia started a colony in the plain about ten miles north of Jaffa, and named it the "Gate of Hope" (Petach Tikweh). It was, indeed, to be rather the gate of death to some of the pioneers; but their hard struggle engaged the interest of Baron Edmond de Rothschild, who came to the help of all the Jewish settlements springing up in the country. Some half a dozen villages, or, as they are commonly called "colonies," were founded in the early eighties of the nineteenth century around Jaffa, another group in the northern part of the Plain of Sharon and on the lower spurs of the ridge of



MONKISH CURATOR OF THE GARDEN OF GETHSEMANE

By the side of the highway that leads to the Mount of Olives may still be seen this garden, now surrounded by a wall and tended by Franciscan monks, who present the visitor with a bunch of flowers as a souvenir of the visit. Some of the olive trees are said to date from the beginning of the Christian era, and are shored up with stones

Photo, Donald McLeslie



EAST AND WEST MINGLE ABOUT JERUSALEM'S JAFFA GATE

On every hand ancient and modern, Orient and Occident, meet and mix in this busy scene beneath the shadow of the Jaffa Gate. Dragoon and tourist, beggar and pilgrim, swarms on the cobble-paved and dusty roadway while hotel and rampart stand within a stone's throw of each other. The gap through which the road runs was made for the entrance of the Kalas in 1895.

Photo, American Colony in Jerusalem



HARDY SON OF ISHMAEL ON AN INADEQUATE MOUNT

From October to June the old Roman road from Jerusalem to Jericho was formerly thronged with pilgrims, mainly Russian peasants, who had saved their money for years to make the great journey. Upon these the Bedouins of the hills would descend to rob, or slay, as their humor was. This warrior is of their kindred, though chances of plunder have lessened with the march of civilization.

Photo, L. T. Swan



WARREN OF CRUMBLING STONE THAT MAKES A PALESTINE VILLAGE

It would seem that with the blocks hewn by others these indolent villagers had been content to pile untidy dwellings for themselves wherever the arrangement of older buildings left them space. The roofs consist of trampled earth, windows are few, narrow, and unglazed, and the thoroughfares not so much pathways as gaps between the stone heaps under which whole families herd

Photo, American Colony in Jerusalem

Carmel, and a third group in the valleys and highlands of Galilee.

The cultivation of the vine was the principal industry at the outset, and Baron de Rothschild constructed at Rischon le Zion, one of the colonies in the Jaffa district, wine-cellar with a capacity of nearly two million gallons. There is now a prosperous cooperative society of wine producers; but the plantation of oranges and almonds and other fruits, and the growing of cereals and dairy farming, have to a great extent displaced the former cultivation of the vine.

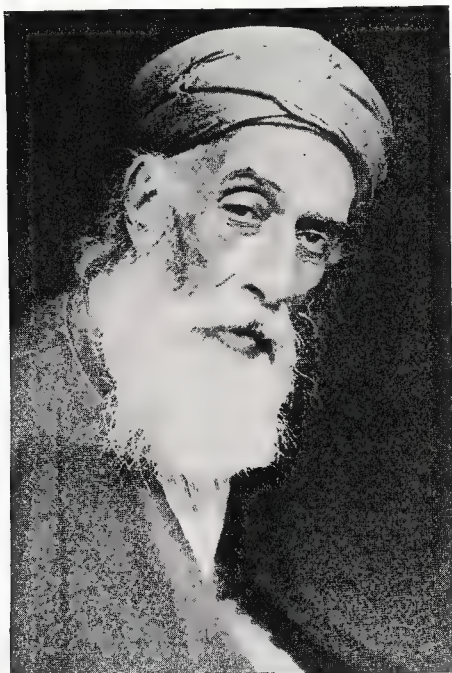
The Jewish villages have a population of about 15,000, and the total

area which they comprise is about 120,000 acres. Their settlements are marked out from the surrounding Arab villages by the European character of their houses, and the greater intensity and scientific method of their cultivation. Since the British occupation, brought about by the Great War, three or four new villages have been established in which the life is led on a communistic or cooperative basis; for the Jewish pioneer brings not only modern methods of cultivation but also modern ideas of social organization.

The bulk of the Jewish population is still to be found in the towns. There

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are some 35,000 in Jerusalem, 20,000 in Jaffa, and considerable communities in Haifa, Tiberias, Safed, and Hebron. Since 1920 the Jews have built what is now a flourishing garden-city on the sand dunes to the north of Jaffa, known



YACOB, THE HIGH PRIEST

Samaria is now ruins, but the Samaritans still keep their rites and high priest, a descendant of Levi, who receives a tenth of their income and performs their immemorial rites

Photo, American Colony in Jerusalem

as Tel Aviv (The Hill of Spring), which now holds some 10,000 people; and new Jewish quarters are rising on the hills around Jerusalem and on Mount Carmel above Haifa.

Jerusalem, especially, forms a remarkable microcosm of the whole Jewish people. There are the Sephardic Jews who have been settled in Palestine for generations, have adopted the manners and wear the clothes of the Arab Effendis and can speak their language. Then there are some thousands of the pious Jews from Eastern Europe, who wander about the Oriental streets under the Oriental sun wearing the cloth and plush kaftans and the

fur-trimmed plush hats that they have brought with them from the Ghettos of their old home.

Old and young alike spend a large part of their day in study and prayer, in colleges—Yeshiboth—which fellow-Jews in Europe and America maintain in order that Jewish scholarship may be kept alive in its ancient seat. But side by side with their study many of them also carry on little trades. Then there are the Jews of a younger and more vigorous generation, who have come to Palestine in recent years with the determination to regenerate the land and build up a national life, have founded their modern schools and institutions, are active in the learned professions and engage in various forms of social endeavour and the Arts.

Then, again, there are the dark, puny Jews from the Yemen district of Arabia, who, oppressed in their own home, have come to Palestine to lead a better life and help towards the re-building. They are thrifty and industrious and form a labouring class of agricultural workers, craftsmen, and domestic servants in both the towns and villages. They are minutely observant of the religious law, and may be distinguished from the Moslem Arab, whom they otherwise resemble, by the ringlets of dark hair hanging from the head which they leave because of the Biblical prohibition against cutting the corners of the hair.

Contrasted with them in stature, yet also preserving intensely the old religious life, are the Jews from Bokhara and Georgia, many of them still robed in the splendours of the bazaars of Turkistan, families of scholars and mystics. There are, too, smaller societies of Jewish men and women from Europe and America who play a large part in the organization of the communal life and in the administration of the communal charities.

Small groups have migrated from Persia and Morocco, a few individuals from Aden and India, and even from

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Abyssinia ; indeed, from every country in which, during the two thousand years of his endless roaming, the Jew has planted his life and fostered his religion. They have all come back with the same enthusiasm for the regathering of Israel from the four corners of the earth ; and within the last twenty years they have revived the ancient language of the people. They speak to one another in the Hebrew of the Bible, which has been made again a living tongue.

The Jews are actually the majority of the population in Jerusalem, but that is the only town in Palestine in

which they exceed the Moslem population. The rest of the people of Jerusalem, though not so diverse in origin as the Jews, yet form a wonderful medley of humanity. Jostling together in the narrow cobbled streets, down which no carriage can pass and man must go on foot or on a donkey, there gather the village Arabs coming into the market in their galabiahs and their vari-coloured turbans, and the fellahin women in their bright dresses tricked out with the embroidery of which they have maintained the art from the Middle Ages ; reverend sheiks and religious



WATCHING THE SERVICE OF SACRIFICE ON GERIZIM'S MOUNTAIN

Through continual intermarriage the Samaritans of Samaria have become a dying race. Yet theirs is, perhaps, the oldest sect in the world, and still, on the eastern end of Mount Gerizim, they keep the Passover. A lamb is roasted near the traditional site of Abraham's sacrifice, and the entire community gathers round in reverent audience. The rite has remained almost unaltered for centuries

Photo, American Colony in Jerusalem

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students in black flowing gown and white turban, to whom Jerusalem is the third holiest city in Islam; the shrewd persuasive merchant in European clothes and Turkish tarbush chaffering in his little shop; the Christian monks and priests from every European land; the Russian peasant women, survivors of the 10,000 pilgrims who, prior to the Great War, came yearly to Palestine from all parts of the Tsar's Empire, and who, with their demure skirts and white headdress, still preserve the manners of Holy Russia in the Holy

Town; and hundreds of tourists, most of them to-day from America, wearing the horn spectacles of their race, and making a desperate effort to exhaust the sights and history of the world's most historical town in forty-eight, or it may be in twenty-four, hours.

The architecture of the town of Jerusalem, like its population, is most variegated. Within the ancient Saracenic walls which enclose the three hills of Zion, Ophel, and Moriah, lies an almost perfect Eastern city of shaded bazaars and arched alleys, interrupted only by



SAMARITANS PROSTRATED WHILE PRAYERS ASCEND TO HEAVEN

Mount Gerizim is especially sacred to Samaritans, as they believe it to be the scene of Abraham's sacrifice. Here they are gathered upon its summit under the leadership of their high priest. The prayers are made in the Samaritan dialect and the worshippers prostrate themselves in religious ecstasy. This, the east end of the mountain, is its holiest part, with an altar of sacrifice.

Photo, American Colony in Jerusalem



BEARDED PRIESTS OF SAMARIA'S ANCIENT SECT

These steadfast-looking priests are the leaders of their dwindling band of followers, in whom they inculcate the traditions of the past and the hope—the coming of their Messiah—of the future. This advent they reckon to be due six thousand years after the Creation, according to their own date for this occurrence. All images and pictures are held in abhorrence as idolatry

Photo, American Colony in Jerusalem

a score of great churches, orphanages, monasteries, and patriarchs' palaces. Its greatest glory, and one of the world's sublimest monuments, is the Haram El Sherif, the area of the ancient Temple, which covers one-eighth of the whole town, and comprises the Dome of the Rock, commonly known as the Mosque of Omar, the Mosque of El Aksa, and a number of other holy Moslem buildings.

Between the shrines stretches a beautiful grassy expanse shaded here and there by venerable cypresses. The second most striking monument within the Old City is the Church of the Sepulchre, which dates from the Middle Ages, and is a dark, somewhat cavernous building, divided up into a number of chapels, each the holy place of a different section of the church.

Outside the ancient city a baffling mass of institutions displays many styles of architecture. Each Christian

country has vied with the other to produce a big and imposing building. The Russians led the way with a vast compound for pilgrims, able to accommodate thousands of visitors, in the midst of which stands a cathedral with half a dozen typical Russian domes. The French followed with a number of spacious Latin institutions, culminating in the Convent of Notre Dame, which rises up in its huge bulk of 600 rooms. The Germans, impelled to great efforts by the imperial progress of the Kaiser at the end of the nineteenth century, erected four bastions in and around the town. The most imposing of the four is the Hospice, that crowns one of the spurs of the Mount of Olives, and is now the seat of Government.

The Italians have built a hospital and a church which are the replicas of one of the great buildings of medieval Florence; the Armenians have a



CONJUGAL LIFE OUT OF SAMARIA'S MUD HUTS

On the wrinkled face of the aged husband is the haughty mien of a race that has long maintained itself to be a superior minority. Even Samaria, the pride of its people, restored by Pompey and favoured by Herod, who added temples and palaces to its architecture, is nothing but a litter of broken stone among which a few shepherds find housing

Photo, American Colony in Jerusalem

beautiful convent set in a garden ; the Abyssinians have their cathedral, whose coal-black roof is one of the landmarks of outer Jerusalem. The English have a modest cathedral church set in a truly English close and surrounded by an English garden, which may well make the stranger exclaim in the words of the Bible, " Surely the meek shall inherit the

earth." Jaffa is the second town of Palestine, its principal place of commerce, and, despite its inhospitable approach, still the principal port. No harbour exists either there or at the other chief maritime place—Haifa ; and passengers and merchandise are disembarked in barges which are driven through an opening in a rocky reef to the quay.

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Jaffa, surrounded by orange groves, is a busy town divided into three quarters—the port quarter rising on a hill immediately above the sea, and mainly inhabited by Moslems; the Christian quarter to the south, where many of the big merchants have their residence; and the new Jewish quarter of Tel Aviv, which is altogether European in its design and its amenities, spreading ever farther upwards to the north.

The exports of Palestine are principally the oranges from the Jaffa district, the sesame and the barley from the

plain of Sharon, and the soap which is made largely at Nablus from the olive berry. They mostly find their way from the country through Jaffa. The imports, which exceed the exports nearly ten-fold, consist largely of clothing and building material and machinery, and find their way into the country through that port.

Haifa is the commercial rival of Jaffa, and by nature more favoured. The town nestles under the ever-green ridge of Carmel and is divided, like Jaffa, into three quarters—the Moslem centre



SALTING THE SACRIFICE AT THE OFFERING OF LAMBS

In the ceremony of the sacrifice of the seven white lambs the Samaritans are unique among the Jewish peoples. Clad in surplices and scarlet turbans they proceed in order of rank to the summit of Gerizim, where the oblation is to be made. According to their ancient commandment no meat offering may be made unsalted. The animals are prepared upon wooden spits

Photo American Colony in Jerusalem



SAMARITAN HIGH PRIEST IN THE PERFORMANCE OF HIS OFFICE

Standing upon a decorated prayer carpet the venerable father of the Samaritan flock preaches to the close ranks of congregation and spectators. This creed has a canon of its own, including the Pentateuch and certain sacred songs and prayers that have been handed down through long years and acquired the greatest value and awe among this dwindling band of devotees

Photo, American Colony in Jerusalem



BAREFOOT URCHIN OF JAFFA AND HIS BASKET OF GOLDEN FRUIT

This ancient seaport of Palestine, known of old as Joppa, has long been famed for its oranges. Though the harbor has only accommodation for light draught vessels, it is of great economic importance to the country as being the point at which the railway from the capital touches the Mediterranean. The little Syrian boy with his basket stands as if symbolical of the town's chief trade.

Photo, V. S. Manley



LOADED CAMELS AND PACKED CRATES ON JAFFA WHARF

Jaffa, one of Palestine's most pleasant cities, is a place of orange groves and gardens, fruit trees, and ~~many~~ ^{many} wells. A lot of land, more than a mile wide, runs round it and, fed by artesian wells, is a mass of fertility. A Jewish garden city has been built under regulations stipulating that each house shall be surrounded by cultivated land. Both population and trade have greatly increased

Photo, L. F. Sells



WITHIN THE FAMILY CIRCLE OF A HOUSEHOLD OF JERICHO

Both as to clothing and appearance these folk seem somewhat drab and dingy. In this they but faintly reflect the spirit and atmosphere of their surroundings, for modern Jericho is but a collection of sordid hovels. This erstwhile great city, whose walls fell to Joshua, and which, re-erected by Herod, boasted tower and temple and green gardens, is again little more than a human rubbish heap

Photo American Colony in Jerusalem

around the port; the suburb on the plain that runs out to the promontory built by the German Templars who settled there in the latter part of the nineteenth century in order to live a more Christian life, and first brought to the Holy Land the enterprising, progressive spirit of the West; and a new suburb which is growing up on the slopes of the mountain for the accommodation of the Jews and European non-Jews who are flocking to the place which to-day bids fair to be one of the "gates of the East."

The next most considerable town in Palestine is Nablus, which lies in the

very centre of the country, nestled in a smiling valley between Mount Ebal and Mount Gerizim. It is an important centre of Moslem learning, and more than four-fifths of its population are Moslems. The rest are Christian Arabs, save for a small but deeply interesting community of some 150 Samaritans who have maintained in the ancient centre of the Kingdom of Israel a distinct life and a distinct literature for over 2,500 years. They have refrained from inter-marriage, and have a very clearly-marked type. But they have fallen on evil days, and have a desperate struggle to survive racially and economically.



IN THE GARDEN-GIRT MAIN STREET OF JAFFA'S NEW JEWISH GARDEN SUBURB

Contrasting with the restlessness of the crowded and unquiet quarter in the flower-grown, tree-planted area of Tel Aviv, is the 1905 of Spring. At one of the direct results of the Zionist movement this modern town, growing rapidly, has sprung up with clean thoroughfares and well-colored houses. It lies upon the fringe of the Arabized Plain of Sharon, rich with vine and orange tree, with the beautiful landscape of the arid Mediterranean beyond the white beach to which the houses are extending.

Photo, Donald McLean



SUNSHINE AND SHADOW OVER STACKED MERCHANDISE IN HAIFA'S COBBLED MARKET PLACE

From the blue bay of Acre stands the port of Haifa, the gateway to the sea for Damascus. It is covered with the busy railway system of Palestine, and is the Arab national harbour in the country. The Jewish influx which began somewhat after the middle of the nineteenth century has transformed an insignificant Arab village into a thriving town built rather on European lines. Increasing in importance as a trade center of the Levant, it has a well-attended market

Photo, David M. Greiner



LITTLE MAID OF NAZARETH AND HER WEIGHTY WATER-POT

In the midst of fifteen verdant hills lies the little town of Ha-Nazira, upon the site of Nazareth, famous among cities. Built upon the side of a stone-covered hill its whitewashed houses are set amid fertile and rocky, and everywhere are trees named to our trading memory. The country around, remarkably fertile, is unchanged in appearance since the first century A.D.

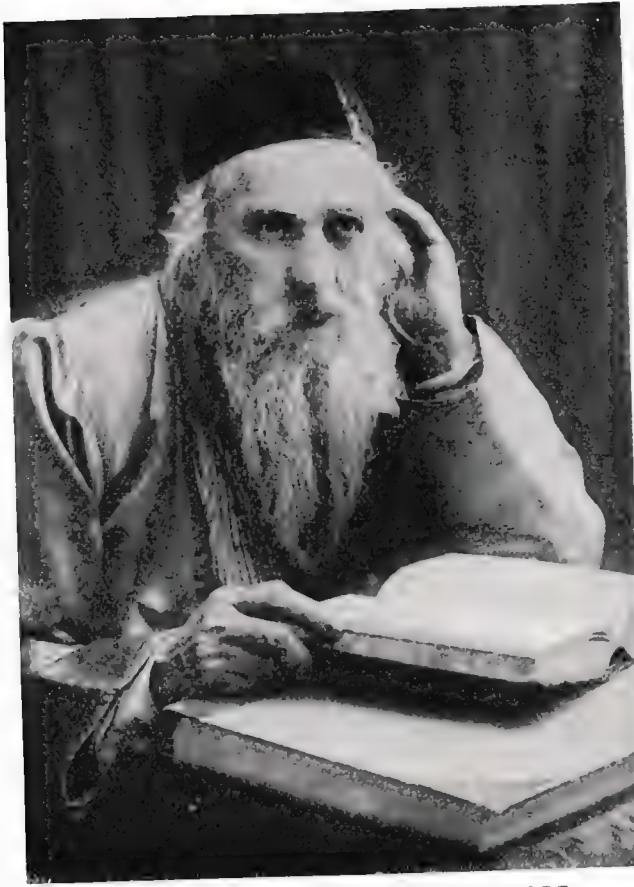
Photo, Donald McLeish



ONE BRAWNY BACK SUPPORTS BABY AND BEDDING ON ACRE BEACH.
Upon the swiftly-drying sand, whose sea-flattened expanse the waves have ruffled, stands a cool-black son of Acre town, baby on back and bottle in hand, a merry sight. Behind and over the white flank of sand the Cape of Carmel juts its mountain length seawards. The scene is laid upon the strand that runs between Acre and the port of Haifa.

Photo, Donald McLeish

PALESTINE & ITS PEOPLES



HOARY STUDENT OF TALMUDIC LORE

Compiled from the fruits of Jewish legal tradition and discussion, the Talmud forms the basis of Jewish philosophy. This venerable elder is plainly replete with its saws and profound precepts

Photo, L. T. Stein

Other historic towns in Palestine must be mentioned briefly. Beersheba and Gaza in the south are the market places of the Beduin of Sinai desert. Hebron, one of the cities "half as old as time," has preserved an unbroken history for over three thousand years. It is looked on with the greatest veneration by Moslem, Christian, and Jew alike as the city of Father Abraham and the burial place of the Patriarchs, over whose tombs there rises a great mosque. Two of the smaller cities are particularly sacred to the Christian people—Bethlehem and Nazareth—and both have been endowed by the Western communities with large institutions which make them richer and more progressive than their

neighbours. Northern Galilee contains two towns that are particularly sacred to the Jews, Tiberias and Safed, famous centres of learning in the Roman and medieval times. To-day they are populated by a half-Moslem and a half-Jewish population, and are beginning to experience the revival which has come to the whole land. Tiberias, until a few years before the Great War pressed within its medieval walls around the Sea of Galilee, now begins to spread on the healthier hills which rise immediately above the lake; and Safed, identified as the "city set on a hill" of the Gospel, has been linked at last by a metalled road with the great trunk line of communication between Palestine and Syria.

One other city in the north has its peculiar historic glory, and preserves, more than Jerusalem itself, its medieval

beauty. This is Acre, the last fortress of the Crusaders, which is still girt by the mighty Crusaders' walls, but is to-day principally a Moslem city.

So much for the towns which hold about one-half the population of Palestine. The other half lives in some eight or nine hundred villages; except for those Beduin tribes, numbering perhaps in Palestine some 70,000 souls, who pursue their nomad life in easy disregard of the cares and troubles of fixed property.

The Arab village represents the spirit of the unchanging East. It must be to-day what it has been for a thousand years. The ways of cultivation, the habits and beliefs of the people, the

IN PALESTINE

With Jew & Christian



Even in the variegated crowds that throng Jerusalem this turbaned patriarch in his sheepskin coat is notable as he quietly twists his thread

Photo, Publishers' Photo Service



For more than seven centuries Moslems like these outside the Jaffa Gate were masters in Jerusalem. Now the Jews are coming into their own

Photo, Donald McLeish



Sternly ascetic lives are led by these monks of Mar Saba in their terraced monastery on a precipice in the Valley of the Jordan

Photo, Donald McLeish



Palestine is a shepherds' country. Clad as in Abraham's day, the shepherds bring their flocks from the green ranges beyond Jordan to the sea-coast for sale, still, as Jacob did, leading the young lambs softly

Photo African Colony in Jerusalem



Numbers of precious springs and streams have endowed the soil of Samaria with rich fertility. So the Samaritan's heart is glad at harvest-time, for then he gathers in an abundant reward of his labour

Photo, Donald McLeish



Though still one of the four holy cities of Jewry, Tiberias has sadly fallen from its first splendour as Herod Antipas's capital of Galilee

Photo, Donald McLeish



*Very clean and orderly are the streets of Bethlehem. Christians
all of them, its men are industrious and its women beautiful*

Photo, Donald McLeish



Erect and grave, this water-carrier of Bethlehem is an appealing figure in her gracious local costume, edged and striped with rich embroidery

Photo, Publishers' Photo Service



From their white-veiled conical felt hats the pretty maidens of Bethlehem suspend silver chains and coins as indication of their wealth

Photo, Donald McLeish



At eventide the well of Cana of Galilee is a focal point where all the villagers assemble to water their beasts, fill their pitchers, and exchange gossip. It was in this village that Christ wrought His first miracle

Photo, Donald McLeish



Jews of every class and clime gather weekly at the great Wall of the Temple and, turned towards stones set up by Solomon, bewail the destruction of his Temple and pray for the restoration of Jerusalem

Photo, Donald McTish



At the massy battlemented towers that flank the imposing Damascus Gate of Jerusalem the goatherd tarries awhile to rest his tired charges



Daily the people of Nazareth gather here to draw water from Mary's Well. This spring must oft have served the boy Jesus Himself

Photos, Donald McLeish



This window in the Via Dolorosa overhangs the Fifth Station on the march to Calvary, where Christ's cross was laid upon Simon of Cyrene

Photo, American Colony in Jerusalem



From the tender herbage of the Kidron valley the mother follows her kids to the rocky seat where the goatherd fondles them in his arms

Photo, Donald McLeish



Tenacious of their ancient religious customs, these Jews have come to the Gate of the Prophets to perform the liturgy of the weekly wailing

Photo, Donald McLeish



In his tiny workshop in Jerusalem the aged craftsman deftly fashions out of olive wood crosses and other souvenirs of the Holy City

Photo, Publishers' Photo Service

PALESTINE & ITS PEOPLES

family ceremonies, the ideas and beliefs, the very site of the houses and threshing-floors are as they were at the time of the Arab conquest, perhaps as they were in the times of the Bible. The houses lie close together, the courtyard enclosed by mud walls, the living-rooms opening on to it, one part for the men and one part for the women. The animals are part of the family, and wander freely into courtyard and room. Around the cluster of houses are the gardens and little vineyards and fig plantations of the village, and the common threshing-floor to which the harvest of all the villagers is brought. The rulers of the villages are the mukhtars, the head men of the different tribes from which the village has sprung, and the Council of Notables. When any public question is mooted they sit under some spreading tree and maintain the respect for the ancient manners.

The bigger villages have each their imam, or learned clerk, who writes letters and petitions for the illiterate when important things are afoot, celebrates marriages, records divorces, registers the births and deaths, and is generally the teacher and guide of the people. They have to-day, almost always a village school, sometimes one for boys and one for girls; for the whole people have a love of education, and the emulation of Jewish and Christian schools has touched the Moslems. The schools are under the supervision and inspection of the Government,



CHIEF RABBI OF THE JERUSALEM SEPHARDIM

Those Jews who were expelled from Spain and Portugal, at the close of the fifteenth century, were known as the Sephardim, and their descendants yet bear the name. They form a colony in Jerusalem with certain distinct customs

Photo, L. T. Stein

and the spreading of them over the whole country is the augury of a new era in which the spirit of the conservative East will be fertilised with the spirit of the progressive West.

The great events of the village life are the great events of all simple human society—birth, marriage and death. A marriage usually involves three festal occasions, the betrothal, the carrying of the dowry, and the wedding itself. At each the young men and the girls feast and sing, and escort with wild music the groom, or the bride, as the



CHILDREN OF THE YEMENITE JEWS IN COMMUNAL STUDY

Seated in obedient rows about their class-room, these little people are taking, under the persuasive presence of their mentor's rod, their first educational steps. The Yemenite Jews form a distinct community of Jerusalem, and formerly inhabited the wretched "Box Colony," now largely vacated. This took its name from the materials of its house construction, and perpetual hunger was its chief feature



CHILDREN'S CORNER BY TIBERIAS ON THE GALILEAN LAKE

Tiberias, named by its founder, Herod Antipas, after the great Roman Emperor, was once one of the fairest of Rome's provincial cities and the capital of Galilee. Now, despoiled of classic arch and Corinthian pillar, it is a place of dirt and evil odours, weltering under the Syrian sun. Here some children have come to play in the pebbles, paddle, and sail their toy boats

Photo, Donald McLaughlin



SMILING CHILDREN OF PALESTINE'S WANDERING BEDUINS

Beduins or Bedawi, whose name signifies wandering people, make up a proportion of the Arabs in Palestine. Some confine their migrations to Syria, while others go as far as Central Arabia every winter. They are a thorn in the flesh of the peasantry, who often prefer to pay blackmail to reliance on official punishment of these fierce marauders. Yet they are a poetic and often gay race

Photo, Donald McLeish

case may be, to the house of the other. Death, the saddest event of society, affects particularly the women, who, for a period after the burial, go out and sit in the village graveyards and offer up their prayers for the dead. Besides these occasions of common humanity

there are the religious feasts and fairs. Two are common to the whole Moslem world, the great Bairam and the little Bairam, when for three or four days the people make holiday and rejoice and slay the fatted sheep and eat it whole. The little Bairam falls



RICKETY ROOF OF FAGGOTS GIVING SHELTER FROM THE SUN OUTSIDE A MUD-HOME OF PALESTINE

These lovely, dark-skinned Syrians have to be content with very little in their domestic surroundings. It might be expected that the farthest would be largely a hope for a long list of things that they lacked. But this is a case of the father who has, and they risk to have their mothers for consolation. All they have is a small house for the night. For the rest, their possessions are more reminiscent of the very best than of the very best. A small hand-mill, upon which the housewife is collaring. For the rest, their possessions are more reminiscent of the very best than of the very best. A small hand-mill, upon which the housewife is collaring.

Photo, American College in Jerusalem



THIRSTY TRAVELLERS AT ONE OF BEERSHERA'S SEVEN WELLS
 Beersheba, now called Bir-es-saba, lies some fifty miles south-west from Jerusalem. It was, as in Bible times, near the limit of Palestine's limits, being, by reason of its arid—yet arid, and all but one still yielding water—a station on the Damascus-Cairo caravan route



PEASANT FAMILY OF RAMALLAH IN FESTAL ARRAY
 In this part of Palestine costume has changed little from what it was in New Testament times. Just such a house, too, as this stone house of Ramallah, would have been seen then. The village, largely populated by Christians, lies some ten miles from Jerusalem on the road to Nablus
Photo, American Colony in Jerusalem



PALESTINE'S WASTES TRANSFORMED TO SPREADING ACRES OF FRUITFUL FARM LAND

Jewish enterprise and organization have been at work upon the face of Palestine since the coming of the Ottoman. Areas that had remained for decades sterile and unproductive under the crushing domination of the Turks, have been made to bear good crops. Dates, lentils, grain, and sesame have been sown and reaped, while vineyard and olive grove bear abundantly. A glance at this well-built farm wagon shows the progress made over native transport vehicles. The workmen, with their and forks, are piling well-dried loads of hard-wood harvest

Photo, L. T. Stebbins



TRAMPING OUT THE GRAIN ON A THRESHING-FLOOR

Within the stone-walled space, heavy-footed oxen, assisted by a donkey, are doing the work of a flail. In accordance with the Biblical injunction the beasts are unmuzzled so that, in reward of work, they may take their perquisite of corn. Oxen are specially suited to this work as, the wearier they become, the heavier do they plant their hoofs

Photo, American Colony in Jerusalem

at the close of the fast of Ramadan, a fast spread over a whole month, during which, from sunrise to sunset, man may neither eat nor drink nor smoke. The large mass of the Moslem community still observes this month of abstinence, turning indeed the night into the day, singing and eating, and praying and eating again, during the hours of darkness.

Besides the common feasts of the Moslem calendar, many of the districts of Palestine have their special customary celebration. Most famous of all is the pilgrimage to Nebi Musa, the reputed burial mountain of the Prophet Moses.

This pilgrimage sets out from Jerusalem at Eastertide, when the Christian pilgrims used to assemble in their thousands from all parts of the Christian world. The Moslem villagers gather from all parts of the country, and go out in great procession amid the firing of guns and the playing of bands and the shouts of the people, along the dusty Jericho road to the hill above the Dead Sea, which is venerated as the place where the Prophet died.

There they camp for some days out in the open, fed generously by a charitable foundation, the Wakf of Nebi Musa, amusing themselves to the



WOMEN OF JUDEA GIFTING THE GRAIN GROWN ALONG BROOK KIDRON'S ONCE BARREN BANKS

Between Jerusalem and the Mount of Olives lies the bed of Kidron. Drying almost nine months of the year it remains dry, but the embankment slopes bear good harvests, as can be seen by the piled-up stalks around these women. Temples to Adonis, Chemos, and Moloch were built here, and its association with Egypt, the place of burning, gave it a sinister reputation in Bible times. Now called Wady Sitti Maryam, St. Mary's Valley, it has been turned into a refuge for sheep in drought.

Photo: Donald McLeod



GRAZING FLOCKS AND WATCHFUL SHEPHERD IN THE VALLEY OF THE KIDRON

In this fork that finds pasture upon the rock-strewn side of this steep valley are mingled sheep and goats. At the slope's end is the shepherd's post-shin tent, by the side of which some of the stones have been collected to form a rock wall. Beyond, the crest of the mountain itself winds its tortuous way, and in the distance the hills make a grand sweep to the right. All this is but a short walk from Jerusalem, for which town it once formed a well-known gate.

Photo, Dorothy M. Lenz



LOADING CAMELS WITH MERCHANDISE IN BETH SHOLOM'S NATIVE MARKET PLACE
 In this stone-built square a busy crowd has gathered to watch the departure of a caravan. This famous bazaar of the town of Ludd has been devastated at least three times since it became an important town in the third century. After Constantine and Justinian had enriched its buildings, many monasteries and churches were built, and for hundreds of years pilgrims have crowded there. This photograph was taken from the Church of the Nativity, built on the supposed site of Christ's birthplace.
 Photo, Rev. Dr. Armit



FULL MEASURE, PRESSED DOWN AND RUNNING OVER

In the granary there is welcome relief from the torrid temperature outside. The men swathed in Eastern wrappings squat upon the soft and pleasantly yielding pile and let the cool corn trickle through their fingers. As each measure begins to brim, the grain is pressed down and, as in the

Biblical reference, shaken together, so that an honest measure may be given

Photo. American Colony in Jerusalem

full with their songs and dances and sword play and native wit and humour, and, by the way, causing some anxiety to the administration of the country in their going out and coming in, lest they should collide with other elements of the population. Similar feasts and pilgrimages are held at Ramleh and at Nablus and other places in honour of the local saints. Thus the life of the Arab peasant people of Palestine has its full measure of colour and happiness.

The religious ceremonies of the Christians are more gorgeous, and not less numerous than those of the

Moslems. The most splendid celebrations are for the feast of Easter, which is twofold, there being one date for the Eastern Church and one for the Western Church. Both are equally marked by splendid processions in the churches, when the Patriarchs and dignitaries, decked in magnificent robes, carry out a ceremonial recalling the incidents of the Passion week.

The Jews likewise have their feasts and their pilgrimages. The feasts partly recall the great events of their national life and partly the events of the natural life of the country. The Passover is the Feast of the Exodus and of the



CHARMS FROM ROYAL DAVID'S CITY

This heavy headdress, adorned with a brim of metal disks and with a chinstrap of heavy chain, has something of the Saracen helmet in its design. Her dress is of solid weaving, heavily and brilliantly embroidered
Photo, American Colony in Jerusalem

War but one motor-car climbed with difficulty from Jaffa to Jerusalem, the trunk roads which now lead out north, east, south, and west, are thronged with cars and lorries. Telegraph lines and telephones have been spread through the country. The railway system is linked up with that of Egypt on the one hand and with Syria on the other, and one may cover in one day the length of the land from Beersheba almost to Dan either by car or by railway as one lists.

Modern machinery is being introduced into agriculture, and industry is speedily beginning to take root in the towns of Palestine. Schemes are afoot for the harnessing of the water power of the Jordan and the Yarmuk to provide elec-

beginning of the barley harvest; the Pentecost is the feast of the Giving of the Law and the end of the first harvest; the Tabernacles celebrate the wandering in the desert and the ingathering of the vintage.

The calendar of Palestine is indeed more strikingly marked and inscribed with the religious and the seasonal rejoicing of all peoples than the calendar of any other country, and it illustrates, as everything in the most historical land illustrates, the gathering of nations and of creeds into the country which is the source for all of them of their dearest and most cherished ideas.

A word as to the development which has taken place since the British occupation and has already gone far to change the face of the country. It has brought about materially a great opening-up of the land. Whereas before the Great

electricity for the whole country, and for exploiting the mineral wealth of the Dead Sea and prospecting for oil in the wilderness of Judea.

On the moral and intellectual side there has been a great quickening, somewhat marred though it is at present by the intensity of national sentiment and inter-racial feeling between Arab and Jew, which occasionally has burst forth in actual conflict. Yet in all communities there is an intense desire for education and knowledge, a determination to revive the glories—intellectual and moral—of the old national life; and under the control of a just, tolerant, and at the same time a strong administration that spirit should tend to make the history of Palestine in the near future worthy of the place of the country in the thought and the heart of humanity.



REPUTED RUINS OF THE HOUSE OF LAZARUS IN BETHANY

Built upon a spur of the Mount of Olives, Bethany is some two miles from Jerusalem. It is mainly inhabited by Moslems, who have given it the name of El Azariyeh, the Arabic for Lazarus, who was here raised from the dead. These ruins are shown as those of the house in which he once resided.



SKIN SCRAPING IN A TANNER'S YARD AT JAFFA

Simon, the tanner, perhaps the most famed of his craft in history, had his house at Jaffa, and upon it S. Peter saw his famous vision. The site is disputed between a mosque near the lighthouse and the Latin Hospice. Above, some fellow craftsmen are seen at work cleaning the hides, while between

Below a little boy holds in his arms a cat
Photo. Rev. Dr. Living



DIGNITY ON A DONKEY AMONG THE HEIGHTS OF BETHLEHEM

Bethlehem contains in proportion to its Christian inhabitants very few Moslems or Jews. This Arab merchant, in his brilliantly coloured and flowing garments, is one of a small community doing a brisk trade. The rest of the inhabitants rely very largely on pilgrims and tourists for their source of income, and manufacture religious emblems in sandal wood and mother-of-pearl.

Photo, Photochrome, T. A.

Palestine

II. Its Three Thousand Years of Stirring History

By Leonard Stein

Author of "To-day and To-morrow in Palestine"

CRUDE flint implements of the Early Stone Age found in many parts of Palestine show that human life existed there thousands of years before the dawn of history. The transition from the Early to the Late Stone Age is usually believed to have begun about 10000 B.C. and to have been a gradual process extending over five thousand years or more. Recent excavations in Southern Palestine show that during this period the country was inhabited by cave-dwellers of non-Semitic stock.

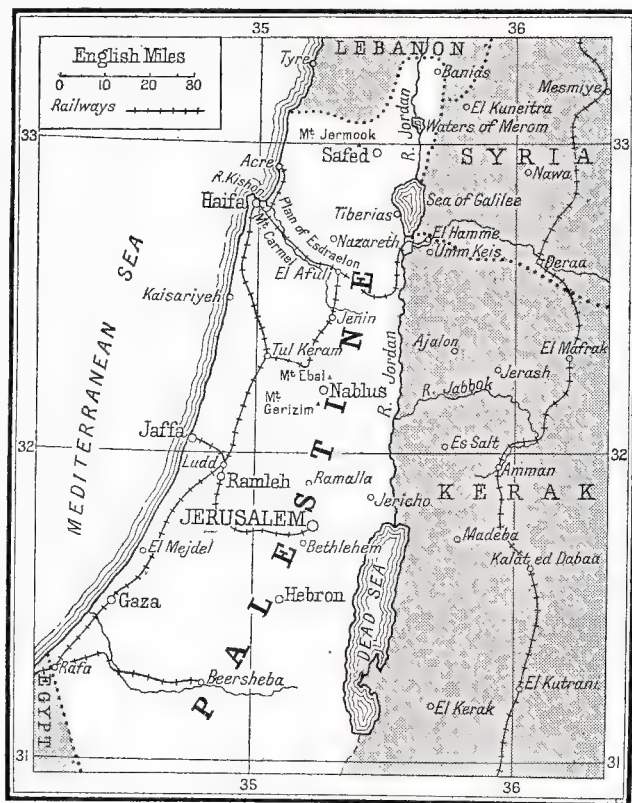
About 3000 B.C. the non-Semitic aborigines were swept away by a Semitic invasion from the desert. The entry of the Canaanites—for such was the name by which the invaders came to be known—marks the opening of the Bronze Age. About 2300 B.C., another tide of Semitic immigration brought in the Amorites, who superimposed themselves upon the earlier Semitic invaders.

As early as about 2900 B.C. all Palestine was brought within the Babylonian sphere of influence by Sargon I. The ties between Palestine and Babylonia became closer when an Amorite dynasty established itself, towards the end of the second millennium, on the Babylonian throne. Meanwhile, Egypt also was making itself felt. Peaceful penetration, dating back to the dawn of history, culminated in an Egyptian invasion under Pepi (or Phiops) I. of the sixth dynasty, about 2275 B.C. As the Babylonian Empire crumbled, Egypt gradually gained ground, and by the period of the twelfth dynasty (about 2000 B.C.) Palestine had passed into the Egyptian sphere of influence, though its civilization and culture remained predominantly Babylonian.

Early in the second millennium a widespread migration of races brought

into Palestine a mixed multitude of new inhabitants. These included certain non-Semitic peoples, of whom the most important were the Hittites from Central Asia and the Jebusites from Asia Minor. Among them may also have been the Semitic forefathers of the Hebrews, whose settlement at Hebron under Abraham may be placed at about 1700 B.C. With these racial movements was associated the irruption into Lower Egypt of the nomads from the north, who came to be known as the Hyksos or "shepherd kings." Under the Hyksos there was an intimate connexion between the Egyptian Delta and Southern Palestine, and it was they who encouraged the Hebrews to migrate from Palestine to Egypt.

After the ejection of the Hyksos by the native Egyptian kings of the eighteenth dynasty (1580-1350 B.C.), Egyptian



PALESTINE TO-DAY



YEMENITE GOLDSMITH AT WORK OF COSTLY INTRICACY

Those of the exiled Yemenites who have taken up their abode in Jerusalem have made a name for themselves as artisans and craftsmen. Rescued from the intense poverty of their dreadful "Box Colony," a district of hovels unfit for any human habitation, they have, with the organized help of their brother Jews, become a source of prosperity instead of a drain on charitable resources

Photo, L. T. Stein

authority began to be forcibly asserted in Palestine, which remained under Egyptian occupation for the greater part of the next four hundred years. Under the heretic king, Amenhotep IV., otherwise known as Akhnaton (about 1375 B.C.), Egypt was torn by religious feuds and lost its grip on the Asiatic dependencies. The chaotic situation thus created is vividly illustrated by the Tell-el-Amarna letters—a collection of cuneiform tablets containing correspondence between Akhnaton and his representatives in Syria and Palestine.

Akhnaton's heir, Tutankhamen, and his successors of the nineteenth dynasty (about 1350-1205 B.C.), were able to some extent to restore the Egyptian ascendancy. Syria had eventually to be abandoned to the Hittites, but the Hittites acknowledged Egyptian sovereignty over Palestine. This was in the reign of Rameses II. (about 1292-1225 B.C.), who is commonly identified with the Pharaoh "who knew not Joseph." In the closing years of the nineteenth dynasty there was again a weakening of Egyptian authority, which coincided with a new series of racial migrations. This was the background to the Exodus of the Israelites from Egypt about the end of the twelfth century B.C. Failing to find a suitable resting-place

in the wilderness of Sinai, the Israelites pressed on to the fertile lands east of the Jordan. Here some of their tribes were content to settle. The remainder soon afterwards crossed the Jordan and proceeded to invade Canaan.

At the time of the Israelite invasion, which may be dated about 1150 B.C., the collapse of Egyptian authority had left Palestine in a state of chaos. Thus, in spite of determined local resistance, the invaders soon established themselves throughout the central plateau, though there were numerous enclaves, including Jerusalem, into which they long remained unable to penetrate. The native inhabitants, however, lived on side by side with the conquerors. On the other hand, the newcomers were a fresher and more vigorous stock, and while the Canaanite strain long remained visible in Palestine, the Israelites gradually established an unquestioned ascendancy.

About the time of the Israelite invasion from the east, Palestine began to be threatened on the west by seafaring adventurers from the eastern Mediterranean. These were the Philistines, who drove the Canaanites back from the sea, pressed forward far into the interior, and by the beginning of the eleventh century were well on the way to bringing the

PALESTINE: HISTORICAL SKETCH

whole of Palestine under their control. In face of the Philistine menace, the loose confederacy of Israelite tribes was consolidated into a kingdom. The first king, Saul, after some initial successes, was disastrously defeated at Gilboa (about 1060 B.C.). His successor, King David, was more fortunate. Not only were the Philistines driven back to the coastal plain, but the unconquered enclaves in the interior, including Jerusalem, were at length reduced, and Israelite authority was effectively asserted beyond the Jordan. The reign of Solomon, which followed, seems to have been a period of economic expansion, but of moral decadence and political decline.

On the death of Solomon (about 980 B.C.) tribal jealousies re-asserted themselves, and Palestine was divided into the two weak and unstable principalities of Israel in the north and Judah in the south. The position of the northern kingdom was especially precarious, lying as it did across the path of Assyria, which had now emerged as a militant and aggressive empire. In 854 B.C. Israel, in alliance with other minor states, was overwhelmed by Shalmaneser III. at the battle of Karkar. About a hundred years later Israel became an Assyrian fief. Israelite intrigues with Egypt led to a fresh Assyrian invasion (724 B.C.), ending in the fall of Samaria, and the deportation en masse of the surviving Israelites by Sargon II. (721 B.C.)

Under the Heel of Eastern Empires

Judah had also been drawn into the Assyrian orbit, but it maintained a precarious existence for another 140 years. At the close of the seventh century Babylonia displaced Assyria as the suzerain power, and Judah was drawn into the conflict between Babylonia and Egypt. Under Egyptian influence, Judah more than once rebelled, until at length, in 586 B.C., Nebuchadrezzar II. took Jerusalem by storm, laid Judah waste, and carried its people into captivity.

The empty spaces created by the successive deportations of Israel and Judah began to be filled by colonists from various parts of the Assyrian Empire and by Edomites from the southern desert. Nevertheless, Judah, though not Israel, was destined to return. In 538 B.C. Cyrus, having built up a powerful Persian empire, occupied Babylon, with the result that Palestine now came under Persian control. Cyrus at once authorised the return of the Jewish exiles to their native Judea. A small minority, led by Zerubbabel, immediately made their way back, and were reinforced about 450 B.C. by a fresh stream of Jewish immigration from Babylonia, under the leadership of Ezra and Nehemiah.

After two centuries of Persian rule Palestine was occupied by Alexander the Great in the course of his victorious Eastern campaign (332 B.C.). The Macedonian conquest brought Palestine into intimate contact with Greek civilization, and a sharp collision between Hebraism and Hellenism became inevitable.

Liberation by Judas Maccabaeus

On the death of Alexander (323 B.C.) his empire was carved up among his generals. Palestine was contended for by Egypt, which fell to the House of Ptolemy, and Syria, which fell to the House of Seleucus. The Ptolemies maintained a precarious suzerainty over Palestine for a little more than a hundred years, but in 198 B.C. it was occupied and annexed by Antiochus the Great, the Seleucid king of Syria. Before long, the Seleucids found their empire threatened simultaneously by Rome and Parthia. They were thus able to exercise but a loose control over Palestine, and the Jews, whom the Ptolemies had recognised as an autonomous community, were now in a position to enlarge their already considerable liberties.

When Antiochus Epiphanes rashly attempted to hellenize them by force they broke into open revolt (167 B.C.), and under the leadership of Judas Maccabaeus, they secured a brief taste of political independence. On the defeat and death of Judas in 160 B.C., the Jews suffered a temporary set-back; but by 139 B.C. Judea had become to all intents and purposes an independent state. The coastal plain, the whole of northern Palestine, and most of the territory east of the Jordan were rapidly annexed. The new state was thus on an imposing scale, but its strength was sapped by incessant conflicts between rival factions. Palestine was in the throes of civil war when, in 63 B.C., Pompey, in the course of his pacification of the Middle East, entered Jerusalem at the head of a Roman army.

Last Vain Bid for Independence

Pompey proceeded to break up the Jewish State and to reduce Judea proper to the status of a Roman protectorate under the rule of the High Priest. The Roman yoke lay heavily upon Palestine, and the situation only began to improve when Pompey disappeared from the scene and Julius Caesar came into the ascendant. Julius Caesar was well disposed to the Jews, and was in close relations with Antipater, the adviser of the High Priest, Hyrcanus. Antipater, and his son Herod after him, behaved with singular astuteness throughout the stormy years which followed Caesar's assassination, and after many vicissitudes, Herod succeeded, in 40 B.C., in inducing the Roman Senate to

PALESTINE: HISTORICAL SKETCH

recognize him as King of Judea, to which the remainder of Palestine, east as well as west of the Jordan, was eventually added.

On Herod's death in 3 B.C., his kingdom fell to pieces, and in A.D. 6 Judea sank to the level of a mere annexe to the Roman province of Syria. For some years the Romans continued to govern Palestine mildly, but after the death of the Emperor Tiberius, their policy became less tolerant, and the Jews were goaded into a determined revolt, which ended, after four years intermittent fighting, in the sack of Jerusalem by Titus, in A.D. 70. With the failure of their final bid for independence in A.D. 132, the Jews disappeared as a political force, and Judea, which was re-named Syria Palaestina, became an integral part of the Roman Empire.

Conquest by the Caliph Omar

The Pax Romana was now firmly established, and for more than three hundred years the history of Palestine was in the main an uneventful record of orderly administration. On the division of the empire in A.D. 395, Palestine naturally fell to Byzantium. In the sixth century the Eastern Empire began to be seriously threatened by the growing power of Persia, and after a series of Persian raids, Palestine was invaded and occupied by the Persian King Chosroes, in 614. In 628 it was recovered by the Emperor Heraclius. But it was soon to be menaced from another quarter. In 636 repeated Arab incursions from the desert culminated in an organized invasion. The Byzantine army was decisively defeated by the Arabs at the Battle of the Yarmuk, and in 639, after the rest of the country had been overrun, Jerusalem capitulated to the Caliph Omar in person.

Moslem Rulers and the Crusaders

With the change of masters, the bulk of the population passed over en masse to Islam, though Christian and Jewish minorities still survived. The Arabs governed mildly, and for a hundred years Palestine remained at peace. In 749 the Ommiad caliphs were overthrown by the Abbasides, and the seat of the Caliphate was removed from Damascus to Bagdad, with the result that the western dependencies began to break away. In the ninth century the Egyptian emirs became independent, and a little later Palestine was brought under their control, to pass in due course to the Fatimite caliphs, who ascended the Egyptian throne in 969.

Towards the close of the tenth century the Byzantine emperors made repeated but unsuccessful attempts to wrest Palestine from the Egyptians. A little

later the Fatimites began to be challenged by bands of Turkish adventurers who filtered in from the east and north. Of these, the most formidable were the Seljuks, who occupied Jerusalem in 1076 and continued to dominate southern Palestine until the eve of the Crusades, when they were ejected by the Fatimites. While previous Moslem rulers had been relatively tolerant, the Seljuks profaned the Christian sanctuaries in Palestine and virtually closed the country to Christian pilgrims. These indignities set Christendom aflame and largely contributed to the launching of the Crusades.

The first Crusade, which opened in 1096, culminated three years later in the capture of Jerusalem by Godfrey de Bouillon. The Crusaders divided their conquests in Syria and Palestine into four states on the feudal model. The most important of these was the Kingdom of Jerusalem, which was in its outward form a detached fragment of Christian Europe, though it comprised a curious medley of races and religions. After a stormy beginning, the Latin kingdom entered upon a brief period of peace and prosperity, during which Palestine flourished as it had not done for many generations. In 1187, however, after the remaining Latin states had succumbed one by one to their Moslem neighbours, Palestine was invaded by Salah-ed-Din (Saladin), a military adventurer of mixed Turkish and Kurdish stock. The Latins were decisively defeated at the Battle of Hattin, and by 1189 all Palestine was in Saladin's hands.

Mameluke and Ottoman Periods

As a result of the third Crusade (1189-1192), the Latins again secured a precarious foothold in Palestine, and the Sixth Crusade (1228-1229) ended in a treaty under which Jerusalem and several neighbouring cities were restored into Christian hands. Less than twenty years later Jerusalem was captured and sacked by Tartar invaders, who were followed by the Mongol hordes of Hulagu. The Mongols were met and routed in the Plain of Esdraelon by the Mameluke Sultan of Egypt, who then proceeded to deal with the Latins. In 1291, Acre, the last crusading stronghold, fell to the Egyptians, and the Latins vanished from the scene.

The opening years of the Mameluke period were marked by repeated and destructive Tartar invasions. Palestine then entered upon a hundred years of comparative tranquillity. In 1400 the Tartar menace reappeared in the person of Tamerlane, who reached the border of Palestine, but withdrew without actually invading it. Towards the close of the fifteenth century the Mameluke Empire began to be seriously challenged by the Ottoman Turks. In

PALESTINE: HISTORICAL SKETCH

1516 the Ottomans defeated the Egyptians in Syria, and in the following year they became masters of Palestine.

The Turks neither colonised Palestine nor made any sustained attempt to administer it. After a generation or two of energetic government, Palestine was allowed to relapse into anarchy. Its history during the seventeenth and eighteenth centuries is one of perpetual feuds between local chieftains, one or other of whom from time to time succeeded in establishing a short-lived principality. This was the state of Palestine when Napoleon invaded it in 1799 in the course of his operations against Egypt, only to withdraw six months later after an abortive campaign.

For a moment the Turks reasserted themselves, but in 1820, Abdallah ibn Ali defied the Sultan and made himself virtually independent. His career was ended by Ibrahim Pasha, the representative of Mehemet Ali, the rebellious Viceroy of Egypt. The Egyptians remained in occupation from 1831 to 1840. Their rule was harsh and unpopular, but they rendered Palestine the service of introducing some semblance of orderly government. When the Turks, supported by the Powers, returned in 1840, Palestine had at length left the Middle Ages behind and had become a comparatively civilized province.

After the return of the Turks, Palestine had little or no political history other than that connected with the rivalries of the Greek and Latin Churches, which were among the immediate causes of the Crimean War, and which afterwards continued to play their part in the competition of the European Powers for ascendancy in the Levant. Palestine shared in the benefits, such as they were, of the Young Turkish revolution of 1908, but the reforms were little more than a dead letter, and Palestine remained politically stagnant. On the other hand, in the closing years of Ottoman rule there were some signs of economic progress, as the result of the building of roads and railways, the growth of the ports of Jaffa and Haifa, and the influx of European and especially Jewish settlers.

The entry of Turkey into the Great War led to the British invasion of Palestine in 1917 and to its complete conquest by Lord Allenby in the following year. The Supreme Council of the Allies agreed at San Remo, in April, 1920, that Palestine should be placed under a British Mandate, and the terms of the Mandate were eventually confirmed by the Council of the League of Nations in July, 1922. The British Military Administration was replaced in July, 1920, by a civil government under a British High Commissioner.

PALESTINE: FACTS AND FIGURES

The Country

Forming a part of the Levant, it is bounded north by Syria proper, south by Egyptian and Hejaz territory, east by the Syrian Desert, and west by the Mediterranean. Coastline almost barbourless and unindented. Average width from sea to eastern desert about 100 miles. Land rises from coastal plain to hills of Judea and Samaria, then forms Plain of Esdraelon, or Megiddo, whence the level drops abruptly to the Ghor, which drains to the Dead Sea, 1,300 feet below sea level, and the lowest level in the land surface of the world. Climate varies with topography, and is mainly sub-tropical, with a humid breeze from the sea and occasional hot dry winds from the desert. Winter rainy and summer hot and dry. Area about 9,000 square miles, with a population of some 700,000, the latter considerably less than in the New Testament era.

Government and Constitution

Country under British mandate, with High Commissioner and nominated Advisory Council composed of heads of Government Departments, and four Moslem, three Jewish, and three Christian unofficial members. Jewish population has National Committee to represent Jewish interests with administration. World Zionist Organization represented by Palestine Zionist Executive.

Commerce and Industries

Agriculture chief industry—barley, wheat, vines, oranges, millet, melons, and olives being among the chief products; tobacco, cotton, and sesame are also raised. Main exports are oranges, melons, wine, and soap, the total export figures for two years ending March 31, 1920-21, in Egyptian pounds, being £E771,701. Imports, including cottons, sugar, and petroleum, amount to

£E5,216,633 for the same period. Considerable numbers of sheep, goats, and camels. Limestone, gypsum, and rock salt are extensively found. Palestine legal tender is Egyptian currency, one Egyptian pound being nominally worth £1 os. 6d.

Communications

There are some 480 miles of railway and 500 miles of public highway. Jaffa and Haifa are chief ports, a regular Palestine service being maintained by a number of steamship companies.

Religion and Education

Bulk of population are Mahomedans. There are about 80,000 Jews, 84,000 Christians, 5,500 Druses, and 170 Samaritans. Large numbers of pilgrims, mainly of the Coptic Church, visit Jerusalem annually, and there are representatives of various Christian sects and monastic orders throughout the country. There are about 250 schools maintained by Government, with some 15,000 children in attendance. Majority of pupils are Moslems. Over fifty schools are partly maintained by Government, and village education is being extended. Training colleges for teachers have been instituted, and teachers' examinations held at various points throughout the country. All Government instructors are Civil Servants. Christian children mainly educated by the different communities. Zionist organization has under its control about 135 schools, with over 500 instructors, with an aggregate of some 13,000 pupils. There are also schools of music, agriculture, gymnastics, and arts and crafts.

Chief Towns

Jerusalem, capital (estimated population, 64,000), Jaffa (45,000), Haifa (39,000), Nablus (20,000), Hebron (16,000), Nazareth (9,000).



STARRING AT THE PACIFIC, UPON A PEAK IN DARIEN OVER THE GREAT CANAL THAT CUTS THE ISTHMUS IN TWAIN
 Islands shading their eyes from the dazzling sunlight, these girls are gazing out upon the Pacific Ocean, which Isthmus was the first Spaniard to behold from American
 soil. The town below the hill on which they stand is named Balboa after him; a busy port, the western terminus of the great canal, through which, least access to
 ocean, are passed huge ships that would have astonished Balboa more than he astonished the Indians on Montezuma Day, 1513, when, waving the banner of Castile
 and Leon, he strode west-deep into the tree-covered wastes, and claimed them to the name of Spain

Panamá

I. Mixed Peoples of the Isthmian Republic

By Hamilton Fyfe

Author of "The Real Mexico," etc.

THE Republic of Panamá has about the same area as Ireland; it has a sparse population of less than 500,000 people of Spanish, Indian, and negro descent. Until 1903 these people were subjects of the Republic of Colombia, and never failed to take an active part in the many revolutions which disturbed that uneasy State. In 1903 they broke away and declared their independence.

For many years there had been discussion of projects for piercing the Isthmus of Panamá which connected South with Central America. De Lesseps, the famous French engineer, who planned and brought into being the Suez Canal, was ambitious for himself and his country that this other great enterprise should be French also. In 1881 a French company began work. But the obstacles in their way were too formidable. To begin with, the physical difficulties of the task had not been sufficiently considered. The isthmus had the reputation of being one of the most unhealthy spots on earth. Yellow fever, malaria, and other diseases were permanent plagues

in Panamá. Furthermore, the American Government looked on at what the company was doing with unconcealed suspicion and jealousy. The French were suspected of desiring to take and hold the isthmus. This would have infringed the Monroe Doctrine that no foreign Power must acquire territory on either of the American continents. There was also a feeling among the people of the United States that, if a canal was to be cut, it ought to be their business to cut it. So, before the work had got far, the American government intervened, and the enterprise was hung up.

Another French company, however,

at a later date continued to induce investors in France to subscribe for the completion of De Lesseps' grandiose design, which, in addition to promising large dividends, flattered their patriotic pride. Immense sums were raised by shady financiers, stories got about that they were stealing the money, investigation was at last ordered by the French government, and the Panamá scandal was revealed in all its ugliness. Senators and deputies were accused of taking bribes. Even ministers were



OPEN MARKET ON PANAMÁ BEACH
Pure-blooded natives, who have never been conquered nor permitted intermarriage, these San Blas Indians often come to Panamá city to trade bananas for cloth and gunpowder

Photo, Publishers' Photo Service



CAYUKA CARRYING BANANAS TO THE FRUIT MARKET OF GATUN

Cayuka is the name of the dug-outs fashioned by the Cholo and other Indian tribes of Panamá. Roughly hewn with machetes out of hard wood tree-trunks, they are heavy craft, which the dexterous natives can, nevertheless, pole and paddle at considerable speed, even against the current. Nearly all the fruit and other native produce is brought to market in cayukas along the waterways of Panamá

Photo, Publishers' Photo Service

shown to have soiled their hands by receiving hush-money. Some were sent to prison, including poor old De Lesseps, for whom everyone felt sorry, but the investors could not get their money back. It had all disappeared.

That was the end of the French attempt to pierce the isthmus which separated the Atlantic and Pacific Oceans. Next came the turn of the United States. Plans were drawn, the money was all ready, nothing remained save to come to agreement with the Colombian Republic. What the United States wanted was the control of a canal zone. The only question to be settled was: how much should be paid for this concession? The Colombian ministers higgled and haggled until, on November 3, 1903, Panamá suddenly proclaimed itself an independent State, was recognized by the United States on November 13, and on November 18

signed a treaty giving the American government all the powers it required for the making of the canal.

The Colombians asserted furiously that the revolution had been instigated and engineered by American energy and American dollars. This was hotly denied. What the truth of the matter was became known to a few, but has never been publicly revealed. Mr. Roosevelt was President at the time, and was credited with having cut the knot by using the weapon which lay nearest to his hand. Whether Panamá was pushed or not, the result was that the United States government received the right to control for ever a five-mile strip on either side of the canal, the coast-line of the canal zone and several islands commanding the entrance.

No time was wasted. The work was put in hand and the world was given a valuable lesson in thoroughness,

PANAMÁ & ITS PEOPLES

administrative energy, the management of labour, and the fighting of disease. At first the construction of the canal and the government of the zone were entrusted to a commission of seven, with a civilian chairman. After a short period it was decided that the authority should have a military character. To be chairman of the commission and chief engineer President Roosevelt appointed Colonel Goethals. Under his severe, but just and sensible, administration, the work went forward rapidly, the workers were disciplined, yet remained content, the "most pestilential spot on earth" was turned into what the Americans called a "health resort."

This was not due so much to Colonel Goethals as to the chief sanitary officer, William Crawford Gorgas, who died in

London, July 5, 1920. He it was who resolved to prevent the spread of fever by getting rid of the mosquitoes which carried infection. He was an enthusiast, a man who, it was said, "would have spent the whole sum voted by Congress for the canal upon sanitation." He had many a struggle with Colonel Goethals, whose fault, if he had one, was that he kept too tight a hand over the money given him to spend.

"Is it worth while to spend so much to save the lives of a few niggers?" he was reported to have asked, with some impatience.

To which Colonel Gorgas replied: "That's not the point. We're going to spend it to save your life, sir."

The war against the anopheles mosquito which, having once bitten a person



RESCUE OF BABES IN THE WOOD BY A ZONE POLICEMAN

Invaluable service was rendered by the Canal Zone Police Force attached to the Civil Administration Department of the Isthmian Canal Commission. Well set up young Americans, almost all of military training, their multifarious duties among the polyglot community employed on the canal included census work, prevention of crime, and, on occasion, the recovery of children lost in the jungle



U.S. BATTLESHIPS PASSING THROUGH ONE OF THE HUGE DUPLICATE LOCKS ON THE PANAMA CANAL. Gatun Lake, with an area of 164 square miles, eighty-five feet above sea level, is the practical solution of the problem of safeguarding the flood waters of the river as the canal locks. Ships coming from the Caribbean sea flood as to it by the gigantic once-dropped, two-flight cutaway at Gatun Lock, and at the other end are lowered in the Pedro Miguel Lock thirty feet to Miraflores Lake, whence the Miraflores Lock lowers them the further fifty-five feet to the sea level on the Pacific side.

Photo, U.S. Navy Department

PANAMÁ & ITS PEOPLES

suffering from malaria, conveys infection to every person whom it bites thereafter, was carried on chiefly by three methods: first, the swamps and pools in which the mosquitoes lay their eggs were filled up wherever this was possible; secondly, the larvae which managed to get out of the eggs were attacked with a mixture warranted to kill; thirdly, the

reduce malaria almost to the vanishing point. The yellow fever carrier was exterminated also. The health of the canal zone community was excellent. At the same time equal pains were being taken to secure moral health. Colonel Goethals,⁶ following the fine tradition of the American army, was incorruptible himself, and he kept everyone



PEACEFUL CHIEFS OF THE ONCE WARLIKE TRIBES OF DARIEN

Indians of the Darien—the term vaguely applied to the eastern end of the Isthmus of Panamá—are descendants of the Carib race that had its cradle in the heart of South America. Formerly a ferocious and cannibal people, who fiercely resisted the Spanish invasion, they now live peacefully enough and have interbred freely with the immigrant black and white peoples on the coast

(Photo, Courtesy for Panamá)

larvae which escaped this mixture and became mosquitoes were hunted down as soon as it was known that they were carriers of infection. Whenever a person was bitten and made it known to the health authorities, they searched out all the mosquitoes in the neighbourhood. They also isolated all malarial patients. Wire-netting guarded the doors and windows of all dwellings. If anyone heard the ping-g-g of the creature his duty was to ring up the Sanitary Department, just as one would inform the police upon hearing a burglar in the house. The effect of these measures was to

else so by giving them no chance to be corrupted. By the complete absence of anything like "graft" the parties of Congressmen who visited the canal works were as much astonished as they were by the magnitude of the "cuts," the enormous size of the lock-gates, and so on.

It was by personal rule that Colonel Goethals succeeded in keeping his community both orderly and satisfied. He adopted the method of the Eastern governor and made himself accessible to all who wanted advice or had grievances. Every Sunday morning he held an informal reception which everybody



SMILES AND SUNSHINE LIGHTEN LAUNDRY WORK AT COLÓN

As in many other lands, the rivers serve as public laundries for the natives of Panamá. In this group of women washing at Colón, the mixed blood of the population is clearly seen. In most, the strong African strain introduced with the negroes from the West Indies dominates their original Indian type, while others show Iberian grace, inherited from the Spanish conquerors

Photo, J. L. Maduro

could attend; tried disputes, settled quarrels, smoothed away difficulties. The words of a song written and sung heartily in the canal zone illustrated the confidence that the colonel's plan inspired:

If you have any cause to kick or feel disposed to howl,
If things ain't running just to suit and there's a chance to growl,
If you have any axe to grind or graft to shuffle through,
Just take it up to Colonel G., like all the others do.

See Colonel Goethals, see Colonel Goethals,

It's the only right and proper thing to do;

Just write a letter, or even better,
Arrange a little Sunday interview.

In 1914 the canal was opened to the ships of all nations for use on equal terms. Such use had been guaranteed by the United States in 1901, and though Congress passed an Act in 1912 giving privileges to American ships,

President Wilson refused to agree to a measure which broke the pledged word of the nation, and the Act was repealed. For some time after the opening of the canal there were falls of earth which caused anxiety as well as stoppages of traffic. In 1915-16 no ships passed through during a period of six months. Gloomy apprehensions began to find utterance. A number of engineers shook their heads and spoke as if the great work were doomed. Fortunately, the croakers have not up to the present time found any further justification for their little faith.

The length of the canal is fifty miles; vessels pass through it in ten hours. There are three sets of locks, the first to raise ships 85 feet, the other two to lower them to ocean level again. From this it will be understood that there was a hill in the way. At each end there are huge coal yards and oil stores, with the

PANAMÁ AND ITS PEOPLES

finest appliances for putting fuel of either kind on board.

What the canal does in the way of shortening voyages and cheapening freights is shown by this statement of distances by which voyages are reduced ; Liverpool to San Francisco, 6,000 miles ; Liverpool to Valparaiso, 1,400 miles ; Liverpool to Guayaquil, 5,000 miles ; Liverpool to Iquique, 2,800 miles ; New York to Wellington, N.Z., 5,700 miles ; New York to Sydney, 3,800 miles ; New York to Melbourne, 6,200 miles ; New York to Yokohama, 3,700 miles.

While the canal set an active current of business flowing through Panamá, the people of the peninsula drew little profit from the fact that their country had become a highway for the shipping of the world. Their climate disinclines

them to do any more work than is required to provide them with a living. Next to nothing is demanded of them in the way of national effort. They have no defence forces to pay for. The interest on the lump sum (£2,000,000) handed over, and the rent paid for the canal zone by the United States (£50,000 a year) cover a considerable part of their state expenditure, a fairly large proportion of which goes to education, not only for children in the free schools, but for the young men and women who are sent to European universities or technical colleges, owing to the lack of any such institutions on the spot.

If one watches the trans-shipping of cargoes which goes on in great volume at Colón and at Cristobal—the new



SPIGGOTY WOMEN. AT THE WASHTUB IN PANAMÁ CITY

Negro, Spanish, and Cholo Indian blood predominates in these women numbered from left to right, the bold-fronted creature in the centre showing many characteristics of the women of Spain, though darker-skinned than them. From the Panamanians' habit of replying "No spiggoty Inglis" when addressed in the early days, "Spiggoty" has become a slang term for the natives of Panamá

Photo, J. L. Maduro

PANAMÁ & ITS PEOPLES

American port which adjoins the old one—one notices that the men working do not appear to be natives of the place. A great many of them are British negroes from the West Indies; very few are Panamanians. Out in the country there are natives working on coffee and rubber plantations or in banana groves; but they do not need to work hard, for the soil is so fertile as to bring forth its kindly fruits with very little persuasion. There are vast grasslands, too, for cattle pasture; there are forests full of timber that the world requires; but none of these industries is highly developed.

In the towns there are no industries at all. The "Panamá hats" are not made in Panamá, but in Ecuador, in Colombia. Trade and banking are

mostly in the hands of Chinese and Jews. Not many years ago German merchants and financiers were prominent in these directions, but they are not so prominent now. The drinking saloons which abound are generally American; the gambling houses belong for the most part to Chinese. These, it must in fairness to the local population be added, draw their profit almost entirely from the foolish stranger. The natives like a little "flutter"; indeed, this seems to be an element in their lives without which they could not exist. But they find their opportunity in the state lottery.

The episcopal see of Panamá is the oldest on the American continent. The cathedral once was, and is said by some to be still, immensely rich. The buccaneers who sailed from or put into the isthmus ports were induced to give largely of their ill-gotten gains by the hope that their crimes would in return be pardoned. The present cathedral, finished in 1760, was built at the cost of a bishop who was the son of a freed negro, a poor charcoal-burner, who lived to see his son a prelate and a power in the land.

There are other old churches in Panamá city and some traces of seventeenth-century Spain in the streets still, although the place has been Americanised, much to the benefit of the inhabitants' health.

There stand unbroken the old seawalls and fortifications which cost so much that a Spanish king said wittily they "ought to be visible from his palace in



GENTLENESS REPAID BY TRUST

Bird life teems in the isthmus of Panamá, many species as brilliant in hues as the tropical flowers that make the jungle an indescribable phantasmagoria of colour. The native women show much skill and patience in taming wild birds, notably the parakeets

Photo, Publishers' Photo Service



UNSOPHISTICATED WOMANHOOD OF THE PANAMANIAN INTERIOR

Of the native Indians of Panamá, only the San Blas people have preserved their ethnic purity. The rest, of whom this group is representative, have intermarried freely with every immigrant race, and have no tribal sentiment. In the country they lead a life of Arcadian simplicity, squatting where they please. The women wear little more than a scanty skirt, and the children go naked

Photo, Endorsed From America

Madrid." Go up on these at the sunset hour or by moonlight, and you will be rewarded by a prospect steeped in beauty. In front lies the Pacific; on the right the mountains can be seen, the giants of the Cordillera; along the coast shine white sand beaches, relieved by the green of mangrove swamps.

Colón leaves no such pleasant memories. It is a place of sweltering heat, of fierce warm winds, which bend the coconut palms fringing the front. Standing in the same relation to the Panamá Canal as Port Said does to the Suez Canal, it has more than a little in common with the African town.

Panamá

II. The Story of its People & its Canal

By Percy F. Martin

Author of "Through Five Republics of South America," etc.

AT one time the name "Panamá" stood for pernicious fever, piracy, and perilous adventure; to-day it denotes the central meeting-place of the world's great transportation routes, and ranks probably as one of the healthiest tropical stations in existence.

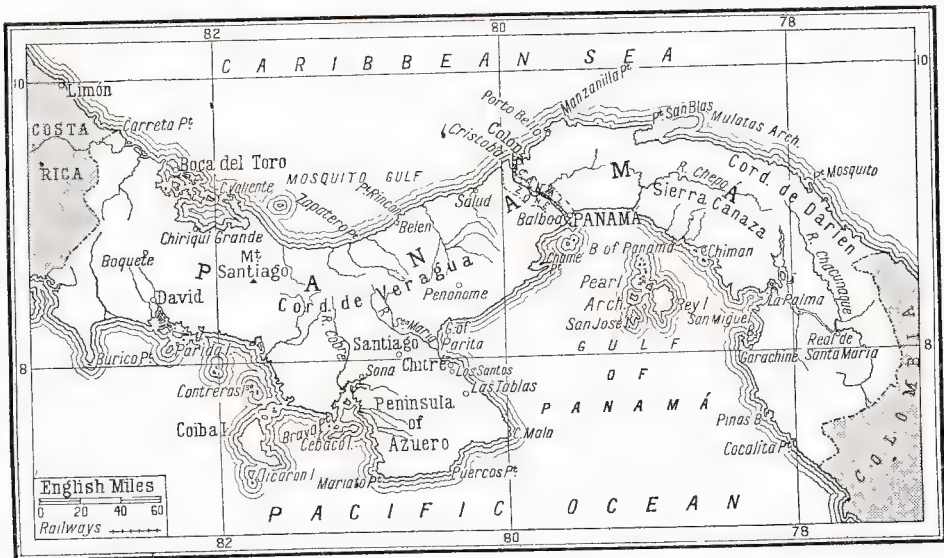
Mountains, irregular hills, a few rivers—now partially controlled by the great canal—swamps, and dense forests form the main physical features of the country. Scenically, it can compare with any other of the fair lands of Central America, while in regard to temperature it proves hardly more trying to the white man than any of its immediate neighbours. The indefatigable Columbus landed here in 1502—on his fourth voyage—but the actual discoverer of the isthmus was one Rodrigo Galvan de Bastidas. Panamá's then untouched wealth in minerals—especially gold—was soon discovered, and this, amassed in fabulous amounts by King Ferdinand's lieutenant, Diégo de Nicuesa, greatly enriched the crown of Spain until separation took place nearly three hundred years later (1821). The isthmus formed the scene of many a daring exploit by the merry men under Drake, Parker, and Morgan. Indeed, between 1595 and 1700, Panamá was attacked and sacked again and again,

Spain finding it difficult—and later on impossible—to communicate by this route with her other South American colonies.

Panamá formed the richest province of Colombia, but, owing to its distance from the Federal capital (Bogotá), it took little part in the various conflicts which distinguished the early days of the mother country's history, when it still formed part of the Venezuela, Ecuador, and New Granada Confederation.

In 1840 an independent State of the Isthmus was formed. This comprised Panamá and Veragua, first under Fábrega and then under the Venezuelan leader, Carreño. The new regime lasted, however, a very short while, and in 1831 Bolívar, the Liberator, was requested to convert Panamá into a separate State. But he advised, rather, reincorporation with Colombia. In 1855 Panamá became an autonomous State by act of the Colombian Congress; which then, repenting of its action, tried unsuccessfully to reclaim the province. When, in 1848, the Californian goldfields were discovered (some £300,000,000 in all were won from them), Panamá prospered exceedingly; by the isthmus all the precious metal was shipped to the United States and Europe.

Thirty-seven years later (1885) United States marines landed, nominally to



THE REPUBLIC OF PANAMÁ AND THE CANAL ZONE

PANAMÁ'S STORY

protect the transit of the isthmus between Colón and Panamá cities. Relations between Panamá and Colombia thereafter became worse. Many revolts took place, and in July, 1900, under the lead of Belisario Porras (who later became President of the new Republic upon two occasions, including the 1920 election), a desperate but unsuccessful attempt was made by the Liberal army to secure control of Panamá city.

Far different was the result of the revolt which is said to have been supported by the United States Government, an allegation warmly repudiated. It was said that, finding Colombia unwilling to sell her right over the canal zone of the isthmus for the price offered (£10,000,000), and unable to move the smaller State from its refusal, the United States sent emissaries to Panamá, and when rebellion broke out warships forcibly prevented any interference upon the part of the four hundred Colombian troops despatched from the capital. The independent Republic of Panamá was proclaimed November 3, 1903, and the American Government at once recognized it, inducing the British Government, a few months later, to do the same.

Since then political disturbances have seldom been allowed to make headway. At the first sign of trouble troops from the United States have stood in readiness to intervene. The interests of the world in the safety of the canal are real enough, and the United States, which stands

as voluntary custodian, as it was the triumphant constructor, of this great waterway, pleads these interests as sufficient justification for its attitude. An anti-American demonstration took place June 28, 1920, at Panamá city on account of the United States acquiring part of Tobago for the defence of the canal.

In 1919 there were changes in the diplomatic representatives of Great Britain and Panamá, Mr. Andrew Percy Bennett, C.M.G. (formerly British Consul at Zurich), being appointed to Panamá, and Señor Don Guillermo Andreve to the Court of S. James's. Prosperity increased the country's balance of trade from a little more than \$2,000,000 (approximately £400,000) in 1903 to over \$15,000,000 (£3,000,000) in 1920.

In May, 1921, trouble broke out between Panamá and Costa Rica, the latter without warning occupying territory allotted to it by the "White Award," which, when made in 1916, was refused recognition by Panamá. The United States (which controlled the award) took the side of Costa Rica, and threatened Panamá with punishment unless it consented to resign the disputed territory peacefully. The American troops, however, were not allowed by the Panamanians to leave the canal-zone territory. Panamá has now appealed for moral support to Peru, Chile, Argentina, and Brazil, and refuses to bow further to the dictation of the United States.

PANAMÁ: FACTS AND FIGURES

The Country

Forms connecting isthmus in the shape of a double curve, between South and Central America. Bounded north by Caribbean Sea, south by Pacific, east by Colombia, and west by Costa Rica. Western mountain chain forms watershed, and there are coastal ranges on the eastern curve. Short, swift rivers drain from hills to each coast. Numerous small ports along coasts. Inter-oceanic canal runs across narrowest part of isthmus, having on each side of it a neutral zone five miles wide. Rainfall abundant but country underpopulated and mainly undeveloped. Breadth of isthmus varies between 37 and 110 miles. Total area about 32,000 square miles with a population of some 450,000. Panamá has police force of about 800 officers and men, but no army or navy.

Government and Constitution

Panamá proclaimed its independence from Colombia in 1903. Constitution based on republican lines and provides for Chamber of Deputies with thirty-three members and a President elected for four years by direct voting. President assisted by Cabinet of five and three Vice-Presidents.

Commerce and Industries

Only small part of country agriculturally developed though soil fertile. Chief products bananas, coffee, cocoa, and rubber. Mahogany is found, and ipecacuanha, sarsaparilla, tobacco, and sugar cultivated. There are considerable

timber resources, and cattle do well. Mineral resources extensive. Turtle and pearl fishing carried on. In 1921 total imports amounted to £2,396,871, and exports, for same year, to £512,931. Standard coins the gold balboa and silver peso. Nominal value of balboa 4s. 2d., and of peso, 2s. 1d.

Communications

Total railway lines measure about 250 miles, of which large portion are privately owned. Telegraph cables run to Europe and North and South America. There are some one hundred post offices and forty telegraph offices. Chief port for provincial traffic outside canal zone is Boca del Toro.

Religion and Education

Principal religion Roman Catholicism, but all creeds tolerated. Canal territory mainly Protestant. About sixty parishes with some seventy Catholic churches and seventy priests, among whom are included Italians, French, and Spanish. Elementary education compulsory between ages of seven and fifteen. State maintains about 400 schools containing over 22,000 children with a staff of over 300. There are, besides, about a dozen private schools, and also a University. Large numbers of Panamanians educated with State aid in United States and Europe.

Chief Towns

Panamá, capital (estimated population 61,000), Colón (26,000), David, Santiago, Penonomé, Los Santos, and Chitre.



SWEET MUSIC CHARMS INTERVALS OF LEISURE IN PANAMA

Music appeals strongly to the West Indian negroes, many of whom are employed by the industrial company developing the banana fields of Boca del Toro, Panamá. This pleasant-faced lad, a member of the crew of a fruit boat, is one of them, and he can pluck very charming music from the strings of his majorana, a home-made Panamanian variant of the Spanish guitar

Photo, Publishers' Photo Service



INDIAN BUCKS DRESSED FOR THE DANCE IN DARIEN

Gaiety does not enter largely into the life of the Indians of Panamá, but at feasts and dances they are sufficiently spectacular. Daubed with paint, crowned with headbands, or with large crowns of painted wood, and wearing yards of gaudy beads draped about shoulders and waist, they dance to an accompaniment of throbbing drums and shrill reed flutes, until compelled to stop by exhaustion

Paraguay

I. Blending Races in a Land-Locked State

By H. F. Notley

Traveller and Lecturer

THAT the Spanish occupation of South America did that continent an infinity of harm no one acquainted with its history would now question. Neither is there room for doubt that the freeing of the continent from the rule of Spain did it harm also. By the beginning of the nineteenth century the yoke of Spain had become fairly light; it did not result in good government, but it could have been improved in such a manner as to prepare the way for a system on democratic lines. This probably would have made the development of South America a more orderly business than it actually became.

The new states were not supplied with a large enough number of honest and sensible national leaders. The peoples were utterly ignorant and dangerously excitable. The consequence was that nearly all of the republics created in the early years of the nineteenth century were for a long period torn by revolution, usually accompanied by civil war of a

very savage and detestable character. The one South American country which long escaped the plague of revolution that swept the continent was one of the two inland republics, Paraguay. The other, Bolivia, had its full share of the disease. That Paraguay did not become infected for a very long time is explained by the circumstance that Paraguay for many years had no professional

politicians. From four years after it declared itself independent of Spain it was ruled autocratically for more than fifty years. The autocrats who thus governed the Paraguayans were not models of benevolent despotism. Yet, when all their faults are admitted, it has to be granted that they did keep order, that they did instil some kind of discipline into the people, and that they encouraged work.

Therefore, when at last Paraguay became a self-governing state, it began by governing itself on the whole wisely, choosing better leaders and administrators than were chosen by most of its neighbours. This



LENGUA WOMAN OF PARAGUAY

Averaging five feet four inches in height, Lengua women have well-proportioned figures, and soft textured, reddish-chocolate skin. Tribal marks deform their not unpleasing faces

Photo. J. Richards



ONE JAGUAR LESS TO PREY UPON HIS STOCK

In the pastoral industry lie possibilities of great wealth for Paraguay, which possesses vast grassy plateaus perfectly adapted for pasture. The industry is being greatly developed by the improvement of breeds and the establishment of freezing plants. This horseman, riding home the skin of a jaguar he has killed—a most destructive ferocious animal among cattle on the Parana—is the foreman of an estancia.

Photo, Miss G. Boulter

did not come to pass, unfortunately, until the land had been ruined and the population reduced from about 1,337,000 to about 221,000 by a disastrous six years' war. This war broke out in 1864, and was caused by the ruling autocrat's attempt to keep the country within a ring-fence, so that the people might not be affected by modern ideas. Foreigners were kept out by every means possible. The dictator went so far even as to block the Paraná river, one of the two vast streams which flow through Paraguay, with a barrage of logs.

The neighbouring countries, Argentina, Brazil, and Uruguay, resented his

attitude and seized an opportunity to protest, upon which the ruler of Paraguay defied them, and induced or forced the people to keep them at bay for six years.

However, there returned to the country after peace had been made a number of the educated Paraguayans who had been exiled for their intelligence or other good qualities, and they applied themselves with good sense as well as energy to the task of reconstruction. That their efforts were, for a time, not in vain was due to the nature of the Paraguayan people. The chief Indian stock upon which the nation was based possessed many excellent qualities. The

PARAGUAY & ITS PEOPLES

Guaranis were a more peaceable, teachable race than most of those which the Spaniards found in possession when they conquered South America. For a time they were as badly used as the rest, in spite of their amiable character. Then the Jesuits took them in hand, rescued them from the cruel stupidity of their conquerors, ruled them ably and kindly, treating them as children, taught them not alone the industries, but even the arts of civilization.

The system was not unlike that of the Inca government in Peru, a bureaucratic communism. Among all the governed there was equality. All were expected to do their share of work for the community, for the ruling brotherhood, and

for themselves. The brotherhood, the Jesuits, were above the law, but they appear, so far as the records can be trusted, to have used their power moderately and with justice.

It was their trading genius which brought the Jesuits into disfavour with the Spanish authorities. They were compelled to give up their territory and to leave the country. All that they had done for the people was allowed to perish. Yet so strong did the tradition of their just and orderly government remain that soon after independence had been declared the Paraguayans permitted a Jesuit named Francia to become perpetual President of the Republic, which meant that he was



HAPPY DOMESTICITY IN A VILLAGE OF PARAGUAY

Home life can be very pleasant in Paraguay, and prosperous, too, for those of more industrious disposition than the average Paraguayan, who, as a rule, is indolently content to produce enough for his own maintenance and no more. Labour reaps a rich reward in the fertile agricultural districts, and climatic conditions simplify domestic architecture in the villages and reduce necessary expenditure on clothing to a minimum

Photo, Miss G. Boulter

PARAGUAY & ITS PEOPLES



STRONGBOW OF THE PARAGUAYAN WILDS

Elephantiasis is crippling his hands and feet, but this predatory Guaraní Indian of the Gran Chaco, whose jaguar skin he has just attests his prowess in the chase, can still draw a three-foot arrow to its head on his powerful bow.

seventy-four than the generality of kings are. One illustration of his good sense may be quoted. In 1819 the crops of certain districts were entirely consumed by locusts, a plague from which the farmer is not entirely free to-day. The inhabitants of these districts were in despair. Francia heard of it and sent word to them: "Sow your crops over again." At first they supposed he spoke foolishly, but most of them took his advice, and they reaped plentiful harvests. Thus it was proved that the richness of the soil and the kindness of the climate made two sowings in the year possible. The most pressing of the problems that had to be faced by the Government which took office after the war was how to repopulate the land and get it under cultivation again. For some time not only land, but implements and seed, and even money, were supplied to immigrants. A great many Spaniards, Italians, and Germans were induced

empowered to rule as a despot, responsible to nobody.

Francia began his reign in 1815: it lasted for thirty-five years. He certainly kept the people isolated from the rest of the world. He certainly kept them ignorant. He was an autocrat in commerce as well as in religion; he directed the stream of trade as well as the tendencies of thought. And he used his power to crush all who tried to overturn him.

Yet "El Supremo," as he liked to be called, proved himself to be wiser in his actions and was more sincerely mourned when he died at the age of

to settle, but it was found before long that, at any rate among those of Latin races, the efforts of the settlers were in inverse ratio to the help that they received. They looked to the Government to keep them altogether. Now the married man who emigrates from Europe or the United States to Paraguay receives a free grant of forty acres, the bachelor receives twenty acres, and free passages are given for the voyage up the river from Montevideo to Asunción, the capital of Paraguay.

This voyage gives the newcomer a good idea of the character of the country. As he passes from Argentina



CAMOUFLAGE IN THE CHASE DELUDES THE SHY OSTRICH

Both for the sake of its flesh, considered a delicacy, and for its feathers, largely used for personal adornment, the rhea, or South American ostrich, is much sought after by the Indians. A very shy bird, the hunter takes advantage of its equal foolishness to approach it in ant-hill country by disguising himself with a bunch of the creepers that crown the head of every ant-hill

Photo, Miss G. Boulter



HOSTAGES OF FORTUNE WHOSE LOT IS NOT TOO HAPPY IN AN INDIAN TOLDO OF PARAGUAY

Large families are not usual among the Paraguayan Indians, whose prevalent and nomadic life would be greatly embarrassed by such a responsibility. There is, indeed, among the Toldos an expensive system of birth control, and infants who are deemed "excess" are often put to death. The first child is also often killed at birth, the excuse alleged being that it is never physically strong, owing probably to girls becoming mothers too young. Yet the mothers themselves are by no means devoid of natural maternal affection.

Photo, Mrs. G. Stanley

PARAGUAY & ITS PEOPLES

into Paraguay he can notice a change in the appearance and the manners of the people. The Argentine, accustomed to the life of the cowboy, and the Paraguayan, habituated to agriculture, are in many ways different; most of those who know them both prefer the latter.

The villages in which they live are composed of reed huts scattered round a low-roofed church, with a belfry standing a little apart, as the custom is in North Italy, and with open cloisters running along outside the wall. On the banks can be seen fields of tobacco and sugar-cane and groves of bananas. The plant life of Paraguay is marvellously rich and varied; in the damp, warm forests the flowering creepers form effects of indescribable loveliness. Some very fine timber is shipped down the Paraguay and Paraná rivers.

Bounteous Nature's Useful Gifts

The chief export, so far as the rest of South America is concerned, is the herb called Yerba Maté, which is brewed into the tea drunk all over the continent for its stimulant and refreshing effects. Oranges grow to perfection, and they are even used for making wine. The Paraguayan tobacco is black and strong. Men and women alike smoke it in large quantities, but there is not much demand for it out of the country. Another product of the soil is mandioca, which forms the staff of life for the Paraguayans as wheat bread does for the English. This is a root which has the alarming property of being poisonous to human life until it has been either boiled or baked. It is eaten as we eat potatoes, and it is also ground into a coarse powder and made into a kind of bread. It is used outside Paraguay for making tapioca; the Paraguayans themselves scarcely eat it in this form at all.

The soil is so fertile that it requires little cultivation. The people produce, therefore, when they are left to themselves, just what they need and no more.

The most industrious elements in the country are those which have been introduced from Europe. There are many thousands of Italians and a large number of Germans. A good number of Australians have done well.

Paraguay's Pastures and Park-lands

For grazing the land of the Republic is excellently suited; it has already a considerable export of beef, and, should conditions become more settled, it would become a cattle-raising country in a very big way of business. No high mountain regions reduce the quantity of grass-land. The climate is mild and equable. There is a heavy rainfall which, added to the mighty rivers and other numberless streams, keeps the pastures green and nourishing. The appearance of the greater part of the country has been described as resembling that of an English park. Here the climate has moved enthusiasts to call it "ideal." But there are also huge forests, which bring down the average of healthiness.

The forest area is called El Gran Chaco, and its size is estimated at 100,000 square miles. It forms the western part of Paraguay, and its ownership is not certain, for Bolivia claims it also. The population is very small, probably not more than 50,000, all Indians, about whom next to nothing was known until a missionary named Barbroke Grubb went among them at the risk of his life, studied their institutions and psychology, and explained them to the world.

Native Life in El Gran Chaco

He found that their system is still much the same as it was under the Jesuit rulers of their ancestors. The land belongs to the people; no man can own more than he cultivates. They work for present needs only. The desire to accumulate is scarcely known among them. Any ambition, any tendency towards "getting on," is discouraged. Change of any kind is opposed as



CORRECT MASCULINE COSTUME IN THE HEART OF PARAGUAY

Lengua men commonly wear but one garment, a blanket, fastened kilt-wise round the waist. It is made entirely of wool, spun and woven by the women, and is often of very fine texture. Districts have their distinctive patterns and colours, black and white being obtained from the natural wool, reds from the cochineal insect, yellows and browns from various barks. Greens and blues are not found

Photo, Miss G. B. Foster



HERD OF MELODRAMA REALIZED ON A PARAGUAYAN ESTANCIA

Cattle-ranching ranks second among the industries of Paraguay, over five million head of cattle being enumerated in the Republic. This peon is about to start on a round-up, equipped with lasso and bolas, and with his poncho on his saddle before him, ready to serve as waterproof, overcoat, or blanket, as need may be. In the angle behind him is the outlook tower overlooking the estancia home.

Photo. Miss G. Parker

PARAGUAY & ITS PEOPLES

uncomfortable and unnecessary. They are suspicious of strangers; after the experience their forbears had with the Spaniards this is not surprising. Therefore they are reticent before them, and appear at first to be sullen, unemotional, gloomy. When Mr. Grubb got to know them, he learned that they were in truth a cheerful folk, loving laughter, enjoying their simple festivities, kindly, very fond of their children, and with strongly developed emotions of affection, hate, and fear.

Their patience under suffering or irritation seems to be without limits. They bear whatever bodily pain comes

to them without annoyance or complaint, though they show deep grief when those whom they hold dear die.

The industries which the Jesuits taught them have almost died out. Once these Guaranis were weavers, carpenters, potters, metal-workers, even locksmiths. They were skilful music-makers, both with voice and instrument. There were painters among them. Now they have relapsed from their civilized state, and the Christianity in which they were instructed has given place to that mythology which is found so widely spread among ancient races. This supposes that the Creator of the Universe, who is symbolised by a beetle (the Egyptian scarab), does not direct its course, but merely looks on. There is no worship of God therefore, no prayers, no sacrifices, no ritual. Happiness both in this world and hereafter is believed to depend upon observing natural laws. It is anticipated that the future life will be rather dull (this was the Roman idea), but although it may be no more pleasant than this life, it will not be actively unpleasant. If there is no enjoyment, there will at all events be no pain.

In wizards and witchcraft the Indians of the Chaco firmly believe, and they are ready to commit any cruelty under such influence. They practise the killing of unhealthy or unwanted babies, as did the Spartans of ancient Greece, but they pay much attention to the care and education of children who are strong and well. This is not left to individual parents, but is made a tribal concern.

Of the Indians who live outside the Chaco most are Roman Catholics, thus belonging to the Established Church of Paraguay. Other religions, however, are allowed free practice of their faith, and all marriages must be entered into before state officials in order to be recognized as valid by the law. They can also be solemnised by a priest if the parties desire the Church's blessing, but the ecclesiastical ceremony by itself is



TOBA DANDY IN FESTAL GARB

Toba Indians of the Gran Chaco usually wear paint and feathers rather than clothing, and the costume donned by this young exquisite for a festival is exceptionally "full" dress

PARAGUAY & ITS PEOPLES

not sufficient. There is a state system of education—on paper. Schooling is free and compulsory—where there are schools. The number of those who can neither read nor write is large.

The capital, Asunción, is an ancient city. It was the residence of Spanish viceroys, and reminders of old Spain, which was so much under the influence of the Moors, peep out continually from the architecture of the place. It is a city of gardens and orange groves. The Paraguayans are a flower-loving people; the taste no doubt comes down from the Guaranis. They are fond of cleanliness, too, and order, though revolutions interfere sadly with the attainment of these blessings. Unhappily the South American habit of turning out governments by force was soon picked up by the Paraguayans. From 1881 onwards there were frequent revolutions. The curse of the professional politician descended upon them.

The new buildings are in the usual South American stucco style. Many of them, including the Parliament House, have suffered more than once from the effects of revolution; the thirteen senators and twenty-six deputies who compose the legislature meet in rather dilapidated halls. The chief industry of the capital is politics, with journalism as its tributary. There are plenty of newspapers, each advocating the claims of some party or politician, and promising prosperity as soon as their triumph is assured. The drying and packing of the Yerba Maté ought alone to make



MOUNTED FISH-SPEARMAN OF THE CHACO

Large tracts of El Gran Chaco are swamp. In summer much of the water subsides, and the fish take to the mud beneath. This Lengua Indian is going prodding with his long spear.

Photo, Miss G. Boulier

Asunción well-to-do, but the growing of the leaf is hindered by the uncertainty of politics, by the undeveloped state of the country, by bands of marauders. If a stable and wise government should be put in office and given a fair chance, nothing could stop Paraguay from becoming one of the most flourishing and contented of the South American states.

Then its other towns would grow and prosper—Villa Rica, in a rich agricultural district; Concepción, on the Paraguay river; Encarnación, on the Paraná. These mighty highways to the sea make up for the lack of any coastline.



INDIANS ON TREK IN PARAGUAY, WHERE CARTS, AND ROADS TO CARRY THEM, ARE UNKNOWN

Carts are virtually unknown in the remote regions of Paraguay, where roads are non-existent, and as the Indians do not use saddles they have to lasso all their belongings to their own person when travelling. A somewhat unusual method has its humorous aspect to the observer, the women, clad with mats, blankets, water-jars, cooking-pots, and large riding bags stuffed with other goods, balanco on the sticky little horses and followed by other women on foot, thereby green-faced, while the men walk in front, carrying only their weapon.

Photo. Miss G. Jacobs

Paraguay

II. The Unhappy Story of Its Mis-Government

By W. H. Koebel

Author of "Paraguay," "In Jesuit Land," etc.

ACCORDING to one account, the name of this inland Republic is a corruption of the word "Paya-gua," an Indian tribe, while another version renders it as "crowned rivers"—i.e., "Paragua" (palm-crown) and "i" (water). It embraces an area of slightly less than 300,000 square miles, is situated between $22^{\circ} 4'$ and $27^{\circ} 30'$ S. lat., and $54^{\circ} 32'$ and $61^{\circ} 20'$ W. long., and is bounded north and east by Brazil, south-east and south-west by Argentina, and west and north-west by Bolivia.

Climatically, the winter season lasts from April to September, and the summer season from October to March. In the former season the mean temperature is about 71° , and in summer 81° . The heaviest rains occur during August, September, and October. Treaties of 1872 and 1876 sought to delimitate the boundaries, and by the second of these (signed at Buenos Aires on February 3, 1876) the point of the El Gran Chaco between Rio Verde and Bahia Negro was awarded to Paraguay. The region stretching from Rio Verde and the River Pilcomayo was eventually (1878) also confirmed as Paraguayan territory, on the arbitration of the Government of the United States.

The great River Paraguay splits the Republic into two regions, Paraguay Oriental to the east and Paraguay Occidental (better known as El Gran Chaco) to the west. Of these the first is by far the more important, containing all the centres of population and commerce. The Chaco country, much of which is still unexplored, is sparsely populated, principally by Indians of various tribes. Paraguay Oriental is mountainous in character, but the plateaux are gently undulating and the valleys are fertile. The mountain system, known as the Sierra Amambay from north to south, is identified as the Sierra Mbaracayu to the east and west. Both the Paraguay and Paraná

rivers have their sources in Brazilian territory, and have a total length of 1,800 and 2,000 miles respectively. The Paraguay joins the Paraná in the neighbourhood of Corrientes, and its chief affluents include the Apá, Tacuari, Cuyabá, Jaura, Bermejo, and the important frontier river Pilcomayo. The two last-mentioned streams serve to water the Chaco. In the valley of the Paraguay are situated extensive tracts of marsh country. The principal sheet of fresh water in the Republic is Lake Ypoa. There is a total population of about 1,500,000. The chief towns of the Republic comprise Asunción, the capital (on the east bank of the Paraguay, 12,000 miles from the sea, with a population of 150,000), Villa Rica, Concepción, Villa del Pilar on the Paraguay, and the port of Encarnación on the Paraná.

In 1515 Paraguay was tentatively visited by Juan de Solís, and a decade later by Sebastian Cabot in the course of his surveys of the Paraguay and Upper Paraná. Cabot contented himself with building the fort of Santo Espiritu, but several years later Juan de Ayolas arrived, and founded the town of Asunción on August 15, 1535. He was in turn followed



THE REPUBLIC OF PARAGUAY

PARAGUAY: HISTORY

in command by Domingo Martinez de Irala in 1538-42, when Spanish explorations were pushed into the Chaco and large numbers of Indians enslaved. In 1542 Alvar Nuñez Cabeza de Vaca was appointed viceroy of the Plate country, with special instructions to propagate the Christian faith. A few Franciscan missionaries had already arrived, and on reaching Asunción Alvar Nuñez informed them of the importance attached to their labours among the Indians.

The Franciscan fathers effected much good, but an intrigue by Irala overthrew Nuñez in 1544, he being deported to Spain to endure a trial which ended in his

the Chaco to Paraguay, preaching to the Indians in their own language and baptising thousands of them. Hernando Arias de Saavedra, himself born at Asunción, enjoyed two terms as governor (1589-93 and 1601-9), and during his second term the Jesuits were officially recognised in Paraguay by order of Philip III. of Spain. They accordingly began their work, including the erection of missions, and prospered for more than a century. In 1620, Paraguay and La Plata (Buenos Aires) were formally separated, both being subservient to the viceroy of Peru.

Although a movement in opposition to the Jesuit influence was frustrated by



HANDY HOUSEWIFE WHO MAKES HER OWN STRING BAGS

Lengua is fairly evenly divided among the Lengua Indians, the husband doing the hunting while the wife manufactures most of the household articles. Here, the hunter being fat, his wife takes up her knitting to create a waist-bag, which she is following out of house-spoon string.

Photo, Miss G. Boulter

acquittal eight years subsequently. Irala then administered the affairs of Paraguay until he died in 1557. He built schools and a cathedral in Asunción, but both Franciscan and Jesuit missionaries frequently suffered from misunderstanding and even hostility on the part of the governing powers. Francisco Ortiz de Vergara ruled the province (1559-65) until his deposition, and Felipe de Cacéres (1566-80) until his murder by the Indians.

During the administration of Torres de Vera, who took office in 1587, the celebrated Franciscan Solano (canonised as "The Apostle of Paraguay") made a momentous journey from Peru through

the action of Zabala, the governor of Buenos Aires (1735), the act of Ferdinand VI. of Spain in ceding to Portugal the area of La Guayra and 20,000 square miles east of the Uruguay river (1750), led to the eventual expulsion of the Jesuits from Paraguay in 1767. By that time, however, the treaty with Portugal had actually been abrogated. In 1776, the important step was taken of including Paraguay in the newly-constituted viceroyalty of La Plata.

Paraguay proclaimed herself a Republic, independent of Spanish rule or interference, in 1811. A series of more or less blood-thirsty dictatorships followed. The first

PARAGUAY: HISTORY

of these, under José Gaspar Rodríguez de Francia, endured from 1811 to 1840, and ended only with his death. His despotic power was then assumed by Carlos Antonio López (1841-1862). On the accession to power of the latter's son Francisco Solano López, serious trouble arose with Argentina, Brazil, and Uruguay. López was the aggressor in the war which followed in 1864. He violated the neutrality of Argentina by marching his army through it for the invasion of southern Brazil. To this act of aggression the Republics of Brazil, Argentina, and Uruguay rejoined by forming an alliance against López. The sequel was a terrible war—one of the most bloodthirsty and prolonged that have ever devastated the South American continent—which endured for nearly six years before the power of López was finally overcome.

Ruin Wrought in Six Years' War

The war was quickly carried into Paraguayan territory. López, foreseeing that he was doomed to be crushed by weight of numbers, adopted the desperate expedient of wholesale conscription of all Paraguayan males down to the ages of fourteen and even twelve. Not only this, but the female population were utilised for the commissariat service, and suffered terrible hardships in the course of the campaign. Moreover, López in his desperation caused every homestead on his line of retreat, and every animal in the fields to be destroyed, so that the invaders might find only a wilderness. A fairly reliable computation has placed it on record that, out of a Paraguayan population of 1,337,439 in 1864, there remained 28,476 males, 106,254 females above the age of fifteen, and 86,079 children, when hostilities came to an end.

This occurred on March 1, 1870, when finally López was slain in the decisive battle of Aquidaban. During the following six months, a council of three governed the country, Carlos Loizaga,

José de Bedoya, and Cirilo Rivarola. On November 25, 1870, the Constituent Assembly promulgated a Constitution for Paraguay. It enacted that the legislative power be vested in a Senate and Chamber of Deputies, elected by universal manhood suffrage in the ratio of one senator to every 12,000 inhabitants and one deputy to every 6,000, and the salary of each member of Congress to be £200 per annum. The President, chosen by an electoral college for four years and only to be re-elected after eight consecutive years, was to be assisted by a Cabinet of five. Paraguay became insolvent in 1874.

Efforts Towards Peace and Progress

Paraguay escaped annexation, although the Brazilian army remained in partial occupation of her territory for more than six years, and it was estimated that she owed Brazil, in indemnities and compensations, some forty millions sterling. Minor revolutions took place in Paraguay in 1881, in 1894, when J. B. Egusquiza assumed the Presidency, and in 1898, when he was hurled from power. His compulsory resignation probably averted a war with Bolivia over the frontier question, but the financial situation certainly improved during his administration. Further civil outbreaks took place in 1904, happily terminated by the treaty of Pilcomayo in December, and in 1908-9.

The extension of the Paraguay Central Railway, beginning in 1906, proved a landmark in the increase of trade and prosperity of the country generally. By two enactments of 1909, primary education was made compulsory between the ages of five and fourteen years, and a law was ordained for the "conversion of the Indians to Christianity and civilization."

During the present century the most notable presidents of the Republic have been Dr. Eduardo Schaerlin, 1912-16, and Manuel Gondra who served two separate terms in the chief magistracy.

Paraguay preserved complete neutrality throughout the Great War.

PARAGUAY: FACTS AND FIGURES

The Country

A republic of South America forming part of the Río de la Plata system. Bordered east by Brazil, south and west by Argentina, and north by Bolivia, it lies across the tropic of Capricorn, and has a climate varying between tropical and sub-tropical. Rivers Pilcomayo and Paraguay form western, River Paraná the eastern and southern boundaries, the latter stream uniting eventually with Río de la Plata and forming highway to South Atlantic. Large portion of country covered by valuable forests or plains of grass from which rise moderate hills. Both pasturage and agriculture well provided for. Part of the region of swamp and savanna known as El Gran Chaco is included in Paraguay. Total area, excluding El Gran Chaco, about 75,000 square miles, with population of less than a million.

Commerce and Industries

Country supports large herds of cattle, and there is considerable meat packing and curing industry. Sweet potatoes, maize, rice, beans, sugar, and cotton are produced. Copper, iron, and manganese deposits exist. In 1920 imports, including hardware, wines and spirits, textiles and drugs, totalled £2,623,701; and exports, of which hides, yerba (Paraguay tea), tobacco, oranges, cattle, and canned beef were the chief, aggregated £3,037,116.

Chief Towns

Asunción, capital (estimated population of town and surrounding district, 100,000), Villa Rica (26,000), Concepción (15,000), Carapegua (15,000), Encarnación (12,500).



MEMBERS OF THE PERSIAN PARLIAMENT GROUPED OUTSIDE A GOVERNMENT BUILDING

There has been a struggle for 2,500 years. Until the year 1906 the form of government in its most imperialist Britain resembled that of Turkey: the Shah, without actual limitations, held an absolute rule. In 1906, consequent on the demand of the people for representative institutions, the Shah promised the establishment of a National Assembly, known as the Majlis. The Majlis held sessions in 1906 and 1911, and was reopened in June, 1912, by the reigning Shah.

Photo, Undenood from Zerrin

Persia

I. Pastoral Life in the Land of the Shah

By Sir Percy Sykes, K.C.I.E.

Author of "A History of Persia," etc.

BETWEEN the low-lying valley of the Indus on the east and that of Mesopotamia (renamed Irak) on the west there rises a vast plateau which includes not only Persia, but also Afghanistan and Baluchistan. This plateau is termed the Iranian, for Persia is termed Iran by its inhabitants, the word being a form of the European word "Aryan." In fact, Persia is the land of the Aryans, and the Persians were the first Aryans to be civilized and to found communities which developed into great empires. The altitude of the plateau is considerable, exceeding 5,000 feet at Kerman and at Shiraz, and 3,000 feet in the case of Teheran, the capital, and Meshed, the chief town of the great province of Khorassan. Ispahan, once the capital and situated in the centre, stands 5,000 feet up. In complete contrast with this plateau is the strip bordering the Persian Gulf, which is terribly hot and unhealthy. Similarly, the Caspian provinces, to the north are low-lying and unhealthy. The total area of the country averages 1,000 miles from east to west and 700 miles from north to south.

It is beginning to be widely recognized that the rainfall of a country is of great importance. Unfortunately, in Persia there are only ten inches in the north and half that amount in the south, as against forty inches for the British Isles. So meagre a rainfall means that the country is covered with a steppe vegetation. Instead of succulent grass that covers more favoured lands, sterile Persia can only show stunted bushes growing several feet apart from one another. Between them, in the spring and early summer, a few miserable

blades of grass that can almost be counted appear, and are eagerly devoured by the flocks of sheep and goats that thrive all over the country. The sheep are of the "fat-tailed" variety. In the late spring their tails weigh eighteen pounds or thereabouts, whereas at the end of the winter they have shrunk to perhaps one-sixth the weight.

Persia, at best, is a land of deserts, with few oases, and its centre is a dead heart—one vast desert. It is curious how much the Koran affects nomenclature in Moslem countries. This great central desert is termed Lut, the Koranic



MULLAH OF MAHOMEDAN PERSIA
The Persian priesthood shows itself a fanatical opponent of progress, but recognizes any man as a mullah, provided he can read and interpret the Koran

Photo, A. Brett



PRIEST AND MEMBERS OF HIS HOUSEHOLD AT THE NOONDAY PRAYER

The social structure of Persian life is based on the Mahomedan law, but the country is the stronghold of the Shiite schism, recognizing Ali, the son-in-law of the Prophet, as his successor, in opposition to the Sunnites who form the majority in the Moslem world. Though strictly adhering to the letter, the devout bigotry of the Persian priesthood has but feeble regard for the spirit of the law

From, George Mantel

form of the name of Abraham's nephew, Lot. Guides point out bluffs worn by the wind, which is extraordinarily potent, and carves the naked soil into fantastic shapes resembling castle, palace, or minaret, and declare that these are the cities of Lot. This is, undoubtedly, the origin of the name, a view supported by the fact that the Dead Sea is termed Bahr-i-Lut, or the Sea of Lot.

I have crossed the Lut in many parts. My first journey was from north to south, and I was the first European

to traverse this section since the great Venetian traveller, Marco Polo, in the thirteenth century. He feelingly referred to the water as "bitter green stuff, so salt that no one can drink it," but did not describe the various phases of sandhills—stony, bare ranges, and saline swamps of ochrous slime. These last are most dangerous in case of rain, and many caravans have been engulfed and totally lost when overtaken by a rainstorm. Only less dangerous are the sandstorms. Indeed, the track is marked by skeletons of animals.

PERSIA & ITS PEOPLES

The mountains have a regular trend from the south-east to the north-west. This makes the approach from Irak extremely difficult, as range after range has to be crossed at rightangles. During the Great War a metalled, well-graded road was constructed from the rail-head in Irak to Hamadan, to the distinct benefit of the country. The great northern range is the Elburz. South of the Caspian it throws up the gigantic peak of Demavend, which rises to about 18,000 feet above sea-level and is the highest peak in Asia west of the

Himalayas. In the extreme south-east is Kuh-i-Taftan, which I was the first European to scale at about a height of 13,000 feet. It is a volcano in the solfatara stage, with smoke issuing from its craters. These great ranges play a decisive part in retaining the moisture that falls in the form of snow, which melts in the spring and waters the crops. But for these ranges Persia would be as much a desert as Arabia.

The rivers of this arid, treeless country are of little importance. Indeed, from the Indus to the Shatt-el-Arab, no river



VENERABLE DESCENDANTS OF AN ERSTWHILE SCOURGE OF SOCIETY

They are Ismailis, descended from the famous Assassins, followers of Hassan-i-Sabbah, who, in 1071, joined the Ismailis, a secret sect of the Shiites, and devoted himself to undermining the power of Islam. Feared throughout the Mahomedan world, for no man was safe from their daggers, the

Assassins physical their evil work without hindrance up to the time of the Mongol invasion.

Photo, Sir P. Zeller.



GRACE OF UNCULTURED WOMANHOOD DISPLAYED IN RHYTHMIC DANCE BEFORE APPRECIATIVE VILLAGE SPECTATORS
 Among most big-game hunters it is considered degrading to practice dancing and music, these arts being practically confined to professionals. But the free and easy, unceremonious life of the unadorned natives, who wander all over the country, picking up a living as best they can, knows no restrictions, and their search for amusement may sometimes be seen giving public exhibitions of their skill at dances and musicals. Here, in a quiet corner of a village courtyard, against a mud wall background, 8,000 girls are performing a characteristic dance and eliciting the admiration and applause of the spectators by their graceful posturing.

John, Eyewitness Press Service



LADY OF RANK IN THE LAND OF THE LION AND THE SUN

All Persian women are fond of silks and bright colours, and the lady of rank and means decks herself out with all the gay trappings in which her heart delights. Fine embroideries are sometimes produced by the more energetic of them, for time hangs heavily on their hands, and eating sweetmeats, yawning their lives away like grown-up children, suffice only the minority

Photo, Underwood Press Service



HOUSEHOLD VESSELS FOR SALE IN A KAZVIN BAZAAR

Only on Friday, the Mahomedan equivalent of our Sunday, is business stilled in the Persian bazaars. In this coppersmith's shop graceful ewers stand side by side with vessels of a more ungainly make, for nearly all household utensils are made of beaten copper, those used for cooking being tinned over. Time is no object in Persia, and weeks of discussion may precede the completion of a bargain

Photo, C. F. J. Galloway



TURKS OF THE ASTRABAD PROVINCE IN A VALLEY VILLAGE

The tribes inhabiting the Astrabad province on the Caspian are mainly of Turkish origin. Much of this region is given over to jungle and mountain, but the fertile valleys, where native mud hovels huddle together within restraining mud walls, produce large quantities of rice and other cereals. The grooves of the landscape is pleasant to the eye, but malaria never ceases to take its toll of victims

Photo, Sir P. Sykes



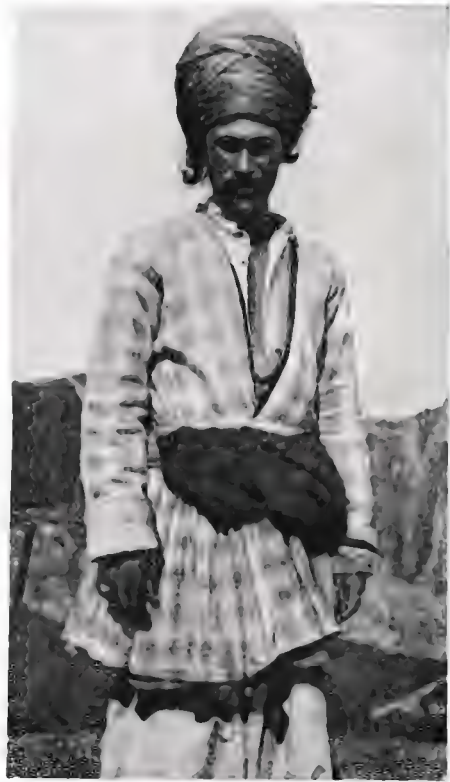
KALIAN AIDS THE PRODUCTION OF DECORATIVE DAMASCENED WORK
 The artisans of modern Iran are singularly skilful in the-treatment of fine metals, and inlaid work of gold and silver upon hard-tempered steel is brought to a high state of perfection. In his designs this goldsmith shows the artistic taste that has long distinguished his countrymen, and all the inspiration he requires comes to him through an occasional puff at the kalyan, the smoking apparatus beside him.

Photo, Major W. J. P. Rodd

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brings down any considerable volume of water to the sea, nor is there any navigable river in Persia, with the sole exception of the Karun, the utility of which is lessened by the existence of a natural barrage at Ahwaz. In the north the rivers contain more water, the Safid Rud, which pours into the Caspian Sea near Resht, being a fine river, but not navigable.

The villages are generally situated ten or twenty miles apart, and between them is barren land without water. In South Africa, the Karroo, where it takes ten acres to feed a sheep, closely resembles Persia, and it is interesting to note that Persian "fat-tailed" sheep have been introduced there with marked success. A village depends almost entirely for its crops on irrigation



SHEPHERD OF A NOMAD TRIBE

One of a band of loose-limbed, wiry hillmen, whose only wealth is derived from the flocks of goats and sheep with which they wander about the Pushtikuh highlands

Photo, A. Reut



TURCOMAN OF PERSIAN TERRITORY

The broad face and high cheekbones show traces of Mongol blood, and the manners of his race lack the refinement which usually distinguishes the men of pure Persian stock

Photo, R. Gorböld

water, which is scanty. Yet Europe owes to Persia many of its fruits and flowers—for example, the peach, the orange, the lime, and the pistachio, all of which have retained their Persian names.

The same remark applies to the myrtle, the lilac, and the narcissus. Again, Pliny tells us that the Persians introduced lucerne clover into Europe when they invaded Greece—an early example of progress on the powder cart! It is doubtful whether the vine came to Europe from the Caspian provinces, where it grows wild, but it certainly came either from this neighbourhood or from the Caucasus, which borders on it. Generally speaking, trees depend entirely on irrigation.

Persia is usually entered from the Persian Gulf, up which so many men

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READY TO CARRY ANYTHING

Still, as in old Omar's day, the Persian porter's shoulder-knot may be heard a-creaking as he slowly carries his modest living by carrying burdens that tax even his brawny muscles

Photo, Underwood Press Service

of the British race steamed on the way to the battlefields of Irak. This body of water is of great importance, and since 1622, when the English, in alliance with Persia, captured Hormuz from the Portuguese, their influence has ever been on the side of law and order, and, entirely owing to British efforts, piracy has been abolished and the way to Irak made safe. In no part of the world have British responsibilities been faced with greater determination or success.

The Persian Gulf is entered by the straits of Hormuz or Musandam, "the Anvil." The name is well chosen, and I shall never forget the grim, black range rising sheer out of the sea. The view from the deck of the steamer when approaching the port of Bander Abbas is striking. From many miles out to

sea a great range is visible, and as the ship draws nearer, the island of Hormuz is passed, with the Portuguese fort imposing even in decay, and palm groves dotting the landscape. The town itself is picturesque from a distance, the Arab architecture being everywhere attractive, whereas, on shore, the bazaars are actually squalid, and only the motley crowd, which includes sleek Hindu traders, swaggering Afghans, and wild-looking Baluchis jostling the Arab-Negroid population, is really interesting.

The port is protected by the islands of Hormuz and Kishm, but, even so, it is difficult to land goods on the open beach, and the little pier only runs out a very short distance. Ships have to lie about two miles out. Bushire, at the head of the Gulf, is the most important



CASPIAN ABLE-BODIED SEAMAN

About the salt waters of the Caspian, the largest inland body of water in the world, he finds his livelihood as sailor, guide, porter, and all-round handyman

Photo, R. Gorböck



GATEWAY TO THE GOLDEN-COMED SHRINE OF THE SAINTED FATIMA
 The sacred city of Kazvin is a great centre of pilgrimage in Persia. Thousands flock yearly to the magnificent shrine of Fatima, who died in the city when on her way to visit her brother, the Imam Reza, at Meshed. The gateway leading to the mosque, and the mosque itself, are structures of considerable beauty, their floorwork and mosaic being of exquisite quality and design.

Photo, Sir P. Sykes



BEAUTIFUL SHRINE THAT ATTRACTS AN ENDLESS PILGRIMAGE

The present mosque of Fatima at Kuz has a gold-covered dome and two gold-tipped minarets in the original design, but the two huge tiled minarets are of later construction. Among the faithful visiting this shrine women predominate, but the honor paid to Fatima, and to that other Fatima, her ancestor, the daughter of Mahomet, has in no way raised the status of women in the Muslim world.



READY FOR THE CHASE: PERSIAN FALCONER WITH GOSHAWK

In Persia royalty and commoner have always been devoted to the chase, delighting to pursue the ibex and wild sheep in the mountains, and the fleet gazelle in the plains. Hawks, chiefly used in partridge shooting, are also trained to hunt the gazelle, and swoop down, dashing repeatedly at the head of their prey, bewildering it and checking its speed until the horsemen or hounds have overtaken it

Photo Sir P. Sykes



ART AND CRAFT IN THE COMMERCIAL CARPET WORLD

Carpets are the most famous textile productions of Persia; their elaborate patterns, fine weaving, and tasteful blending of colours making them famous throughout the Western world. These superb creations of the hand-loom—for all are made by hand, as no machinery exists—are exposed for sale in the bazaars, where the dealer delights to display their splendours before the would-be buyer.

Photo. by P. Sygas



CARPET MERCHANTS IN THE BAZAAR OF RESHT EXHIBITING AN EXQUISITE PRODUCTION OF THE HAND-LOOM

Always an artistic people, the modern Persians have by no means lost their sense of beauty and mood in many fine industries, especially in that of carpet-making. Small patterns are valued more highly than large ones, because they require more skilled work, and since old carpets are much sought after, Persians sometimes substitute by certain deceptions to transform modern into antique productions. Is the business lively carpets, their rich colors gleaming like jewels in the sunlight, may be seen on the ground for men and horse to trample at will; 250 dollars affording that this drastic treatment succeeds in bringing up the pile and enhancing the colors.

Photo, Major W. J. F. Balf



THEATRICAL PERFORMANCE IN PROGRESS AT TEHRAN IN THE INTERIOR OF THE COURT OF THE SHAH OF PERSIA
 The capital of Persia about the end of the nineteenth century, and since the walls of the Shah and the seat of the government. The palace is situated in the centre of the city, and covers a vast space with its group of buildings, courtyards, and rose gardens, all enclosed within high walls. During a theatrical performance, at which no European may be present, the Shah and princes occupy the royal box; around the stage are grouped notable members of the court, while in the foreground stand closely veiled members of the Shah's household.

Photo, Underwood & Pears



PIETY OF THE WOMAN PILGRIM OF PERSIA

Strapped to her mule she is jolted hour after hour, day after day, closely veiled despite the hot weather. But all thoughts of hardship and fatigue disappear upon arrival at her goal—the shrine of Imam Reza at Meshed

Photo, R. Gerbold

port and the centre of British influence, for the British Resident, who maintains the Pax Britannica in the Gulf, lives at Bushire as Consul-General. It is also the headquarters of the Indo-European Telegraph Department in these torrid waters. Actually, the port, or, more correctly, landing-place, is worse than at Bander Abbas, ships having to lie several miles off shore, while there are no protecting islands.

On the other hand, the country behind is richer, Shiraz, the capital of the province of Fars, from which the name Persia is derived through the classical

Persis, standing in relatively fertile country. Continuing our survey northwards, we come to Muhammara, situated at the point where the Karun flows into the Shatt-el-Arab. Here conditions are better, as it is generally smooth in the Karun, which is only half a mile wide at its mouth. At the same time it cannot be too clearly understood that there are no harbour works, no cranes, and no dredgers. It is true that the bar at the mouth of the Shatt-el-Arab has been buoyed by the British, who have also erected wireless stations at various centres, but Persia has made no attempt to create landing or other facilities.

In the north the only important port on the Caspian is Enzeli. Here, again, Persia took no steps to develop the port and, in rough weather, passengers and cargo had frequently to be carried back to Baku, because it was impossible to land. In recent years the Russians created a port

at Kazian, opposite Enzeli, and joined it to Resht, the capital of the province, by a road which was continued across the Elburz Range to Kazvin and Hamadan.

One test of greatness for a nation is its communications. Here, again, Persia fails lamentably. It is pitiable, but yet true, that Persians do nothing whatever, except that they occasionally repair a broken-down bridge and immediately charge a heavy toll. A traveller might well exclaim that the engineers of Persia are its transport animals, whose hoofs have made such communications as there are. The only metalled roads

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in the country are from Julfa, on the Russian frontier, to Tabriz; from Astara on the Caspian to Ardebil; and, as already mentioned, from Enzeli to Kazvin, Hamadan, and the frontier which marches with Irak. There is also a metalled road from Teheran to Küm, which, in 1921, was being extended to Kashan when the Persian Government suddenly withdrew the concession. During the Great War the British opened up many tracks to wheeled transport or improved them for pack animals.

From the British frontier to the south of Seistan, a route four hundred miles in length was opened up to Meshed. Again, I opened up quite one thousand miles in Southern Persia, while a remarkably good track was constructed between Bushire and Shiraz, a country that has been described as a nightmare. Generally speaking, the Persian plateau is open and easy for road construction, but the ascent to it is extremely difficult.

We now come to the important question of railways. I hold strongly that there is but slight hope of Persia marching along the route of progress until her chief centres are united by railways to the outside world. Then, and not until then, will her people devote themselves to developing their country instead of ruining it by raiding and by oppression, as at present. Yet I maintain strongly that, without a subsidy, it will not pay to construct railways in Persia. The country is three times as large as France, and the population

is less than ten millions. The only railway actually constructed on Persian soil is that from Julfa to Tabriz, a length of some eighty miles. Owing to the scanty rainfall and the lack of rivers, there is no possibility of important developments in the direction of agriculture.

No minerals that it would pay to work have been found. Indeed, with the exception of the rich oilfields, that can be worked by means of pipes, Persia is singularly poor in minerals. She has no manufactures excepting carpets, so that her exports are confined to grain,



IN THE MARKET PLACE OF KAZVIN

Grapes are grown in profusion throughout Persia, and famous wines are produced, the praises of which have been sung by many an Iranian bard. From the refuse of the grapes arrack, the favourite spirit of the country, is distilled

Photo, R. Garbold

cotton, wool, hides, opium, dried fruits, and nuts. Her imports are considerable, and exceed her exports in value, but with the revival of her trade with Russia, which may surely be anticipated, her position will be better.

The population is divided into the sedentary inhabitants of the towns and

frequently owns a small orchard. He also finds grazing for a few sheep and goats, on whose milk he depends for cheese, clarified butter, and curds. The desert area also provides fuel, mushrooms, and rhubarb.

The peasant is well clad, and so is his wife. His huts, built of mud, cost



POTTER'S STALL AT MESHED, A HOLY CITY OF PERSIA

The celebrity of Meshed as a sacred city is due to the tomb of the Imam Reza, Persia's patron saint. It is a well-known seat of commerce as well as of devotion, being the junction of many caravan routes for Turkistan and Afghanistan. Most of the bowls and pitchers stacked on this potter's stall have been subtly wrought into shape from the muddy soil of the public highway

Photo. H. S. S. S. S.

villages and the nomadic tribesmen, the latter constituting one quarter of the whole. The backbone of Persia is the patient, agricultural class, which wrings a living from grudging Nature. Owing to the scarcity of population, land-owners generally treat their tenants fairly. They supply the land, the water, and the seed; they also pay the taxes. In return they receive one half of the grain harvest. The peasant, in addition to his land for wheat, barley, and cotton,

very little, and are better than those of the Punjab villagers, who are the richest in India. His food is wheaten bread, with plenty of cheese and sour milk. He also eats large quantities of fruit and vegetables in the summer, and meat once a week in the winter. When a peasant proprietor, he makes money if grain is dear. On the other hand, he is less able to defend himself from the tax-collector, although that functionary is usually ready to accept a bribe.



HUSBANDING THE GOLDEN GRAIN OF THE PERSIAN HARVEST

Wheat, the chief crop of the country, is used both as fodder for animals and food for the peasantry, wheated bread being usually eaten only by the more prosperous of the community. Thanks to skilled irrigation, many fine crops are produced on the most unpromising soil, for the land well repays cultivation and, if irrigated, the dreariest waste can be made to blossom with rose and poppy.



GRINDING THE GRAIN IN A PRIMITIVE PERSIAN MILL

A kind of barter system flourishes in many Persian country districts, the owner of the ground finding the seed and implements, while the peasant provides the labour and is given half the produce in payment. This scene is a common one in the villages where the peasants grind the grain into powder on circular millstones, animal labour bringing the massive stone wheel into action.

Photo. E. Gorbals

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Altogether, were it not for the insecurity due to raids by the tribesmen and locusts, the peasant, who is a fine, sturdy fellow, would be well off, because of the grazing and other advantages. Actually, the agricultural population is decreasing.

The townspeople live in such insanitary conditions that they have to

Church Missionary Society and American missionaries to meet this deplorable state of affairs. Even so, the physique and health of the townspeople are at a very low ebb. When I recruited for the South Persia Rifles at Kerman and Shiraz it was found that syphilis and eye complaints were almost universal in those towns. So serious was the situation that we refused to accept recruits who offered themselves, unless they produced evidence that they were villagers.

Persia being a Moslem country, alcoholic drinks are forbidden, and only the upper classes drink; but, sad to say, of late years opium smoking has increased to a terrible extent. This vice renders the smoker unreliable and careless of everything except his beloved pipe. The actual smell is almost as bad as the smoking. So much is this the case that if one member of a family smokes, in time his example will be followed by the others. Even horses, that become accustomed to their groom smoking in the stable, will lose condition for a while if a non-smoker takes his place. The children of opium-smokers are usually weak and puny.

The merchants constitute the most intelligent section of the population. They suffer terribly from the lack of security, as not only are their goods stolen by the tribesmen, but they invest their earnings in land, and, consequently, a raid may ruin them, for, if their peasants are stripped bare of stock and grain, the owner has to make good their losses to some extent, for otherwise they will desert the village and offer their services elsewhere.

Below the merchants are the shopkeepers, who sit in the bazaars in tiny shops which are stocked with very small quantities of goods. In the markets, too, the stocks appear to be very small, so that one is forced to the conclusion that profits must rule high. One curious and annoying fact is that if a large quantity of any commodity be called for, the price immediately rises,



SHROUDED IRANIAN WOMANHOOD

They glide about like spectres rather than human beings, imparting an impression of mystery and subtle elusiveness to the unvarying commonplace of Persian street life

Photo, Sir P. Sykes

bē constantly replenished from the countryside; but the system of cess-pools and of leaving dead animals and refuse to be eaten by dogs and jackals is not as bad as it would be in a wet climate. On the other hand, the absence of medical aid results in the loss of nearly all the young children from smallpox and other epidemics, although, of late years, something has been done by the



WELL-TO-DO LADY OF IRAN TAKING AN AFTERNOON SIESTA

The yoke of Mahomedanism weighs heavily on the women of Persia. Their fettered existence, lacking all outside interest, and in which they depend upon themselves for amusement, is far from happy. Their indoor costume consists of short baggy garments somewhat resembling a ballet girl's dress; when taking an outing they are usually accompanied by an escort, and always shrouded from head to foot

Photo, M. J. J. J. J.



PERSIAN WOMEN IN THE PRIVACY OF RESTRICTED SURROUNDINGS

Feminine life in Persia is passed in the seclusion of the *anderoon*, the compartments where the master of the house keeps his womenfolk, best carpets, and choicest treasures. No man, save the husband and nearest relatives, may penetrate into these private quarters, and here the victims of Islamic law spend time in sipping sherbets or syrupy tea, smoking *hairs*, and chattering without ceasing



HEAVILY-LADEN PACK-ANIMALS BRINGING BRUSHWOOD FOR USE AS FUEL INTO THE MARKET OF KAZVIN

Kazvin, situated on the road between Teheran and Tabriz, has a few interesting structures which are, however, shabby in a state of decay, and give a somewhat dilapidated appearance to the town. Not far from its walls is Alamut, the ancient stronghold of the fanatical chief Hassan, known to the Crusaders by the title of the "Old Man of the Mountain." The Persian desert, the most fertile of lands, spreads its barren expanse in carrying before it, misery, and brushwood, growing moribund and pretty—cades which volcanoes before the destructive creature it sometimes completely hides.

Photo. C. F. J. Galloway

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PRACTICAL GARB AND FOOTGEAR

The long cloak serves as a protection from the sun, and in his cotton "givas," not unlike modern bathing-shoes, he traverses the hot Persian plains in comparative comfort.

Photo, E. Gerbold

as one merchant or shopkeeper is unable to supply it. The Persian of the merchant, shopkeeper, and peasant class generally possesses good surface manners, combined with a great deal of cunning. There is little fanaticism evident, but the old women are said to be strongly anti-European.

We now come to the ruling classes, which may be divided into the religious and the landowning groups. The leading doctors of law possess great wealth and influence, all cases dealing with property being brought before them, as well as cases of divorce and so forth. Practically speaking, only criminal cases are judged by the governors, who generally gain the consent of the leading

religious authority before ordering a death sentence to be inflicted. To put this matter in another way, the religious authorities administer the "shar" or religious law and the governors the "urf," or common law. Justice is venal, and little effort is made to arrive at the truth or to administer a province in the interests of the people.

One governor informed me that, when a young man, he executed robbers with such energy that law and order were restored to the province. Upon his return to Teheran he detailed all his acts to the head of his family, expecting to win his approbation. But the old prince, his uncle, said: "You



FIRE WORSHIPPER OF YEZD

Despite the endless persecution of Zoroastrian by Mussulman, the Parsis, followers of the old national faith of Persia, have through industry and intelligence become a wealthy community.

Photo, Sir P. Sykes



INTERIOR COURT OF A SACRED RETREAT IN MAHUN

The little village of Mahun lies near the beautiful Jugar range. Its gardens, with their fountains, and cascades, numerous rose-bushes where bulbuls—the Persian nightingales—ardently tell the fire-long day, stately dark-foliaged cypresses, orchards, and exquisite blossoming trees, are considered some of the loveliest in the country, and are in striking contrast to the desert-land outside.

Photo, Sir P. Sykes



MODEST ENTRANCE TO THE HOUSE OF A SHIRAZ MAGNATE

Shiraz, the capital of the province of Fars, is dear to every Persian heart, having produced two of the greatest poets of Iran, Hafiz and Sadi, whose tombs in the flowering outskirts are held in the highest veneration. The beautiful city, half concealed amid its gardens, has been described as "the home of Persian culture, the mother of Persian genius, the sanctuary of poetry and philosophy"



BEAUTY IN COMPLETE DISGUISE

Only when mantled from head to foot in the black chadar and white rou-band, with a strip of lacework across the eyes, does this Persian lady venture to step abroad

have governed on entirely wrong principles, for you should indeed have shown energy in capturing all robbers, but when you were dismissed from the province you should have taken money from them and released them; otherwise, if the country remains in order after your departure, a grocer's son can govern that province, to the detriment of our class." My friend, needless to say, followed this advice in the next post to which he was appointed, or which, to be more exact, he bought. It is corruption in all classes that has brought Persia so low. If a man enters any Government office and says that he will not receive bribes, his fellow-officials band together to induce him to share with them in their pickings, and should he refuse, he is forced to resign, by fair means or foul.

The nomad tribes constitute a problem that Persia is unable to solve. Splendidly virile, but addicted to raiding from

time immemorial, it requires a strong, sympathetic government to handle them. Their life is exactly that of the period of the Patriarch Abraham. They live in tents woven from goats'-hair, and move about with their flocks and herds in search of pasture. Owing to the uplands and lowlands being situated in close juxtaposition, the nomads of Fars, for example, with whom I am best acquainted, spend the winter months in the warm strip close to the Persian Gulf. They sow crops which they reap in the spring, and then move slowly northwards to the cool uplands, where they again reap crops sown in the autumn.

The route to be followed by each section of the tribe is that used for generations past, and it is an interesting sight to watch the migration. The fighting men scout far afield or seek to plunder the villages near the line of march, and so only the old men, the women, and the children are left with the flocks, on which they depend for their living.

I was deeply impressed with the numbers of sheep, goats, cattle, camels, and donkeys. The newly-born lambs or camels are all carried on pack animals, and so accustomed are their mothers to the arrangement that they make no objection. Indeed, animals are more intelligent in the East than in the West, for they live with their master and his family, instead of being shut away in fields or stables. My remarks do not apply to the dog, who is better trained in the West.

To give, as an example, the most powerful tribe in Southern Persia, the Kashgais are of Turkish origin, and settled in Fars in the fourteenth century. They are perhaps 150,000 strong, although they suffered terribly in the influenza epidemic of 1918. They are ruled by an "Ilkhani," under whom are "kalantars" of sections. They speak Turkish, but generally understand Persian. They never intermarry with the sedentary population, and thus

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remain a distinct race. The Ilkhani collects the revenue due to the Persian Government, but keeps it himself unless the Government is strong. Of recent years not only has the Ilkhani kept all the revenue, but he has sent out parties to rob the villages, whose owners he blackmails, and also to raid the trade routes. So weak was the Government that if the governor-general of Fars made any objection to his actions he was able to block all the routes by which supplies were brought into Shiraz.

This caused scarcity, followed by riots. The people complained to Teheran, and the governor-general was dismissed, the Persian Government never facing the actual facts of the case. Far from so doing, the ministers accepted large presents from the Ilkhani, who was in a position to be generous to his supporters. Persians say well, "to be kind to the wolf is to be cruel to the lamb." The nomads are wolves and the peasants their prey.

It is impossible to gain an insight into Persian character without understanding



TRIO OF WEDDED WIVES OF A PERSIAN NOBLEMAN

The family tie can easily be destroyed in Persia, and a wife divorced at her husband's caprice. Although becoming rare, polygamy is still practiced among those able to afford it. According to the Mahomedan law a man may have four permanent wives; no limit being placed on the number of divorces and re-marrriages, provided he feels himself at no time with more than four



COUNTRY MUD-HOUSES OF THE PERSIAN IN THE MAKING

The little mud villages scattered about the bleak plains or the base of long jagged mountain ranges are all one neutral tint of brown—weirdly-shaped excrescences of the same soft-toned material as that on which they stand. Unless almost new, the buildings are invariably in a tumble-down condition, but 4440 years is the inside length of time that a Persian popovers his house to stand



PERSIAN BRICK-CUTTER AT WORK FACING UP SUN-DRIED BRICKS

Mud bricks invariably have an admixture of chopped kah, or straw, added as a binding material. During their bondage in Egypt the Israelites were chiefly employed in brick-making, and their request for straw to make their bricks proves that they were conversant with the method, and found straw a necessary addition to the insufficiently cohesive mud drawn from the banks of the River Nile

Photo, G. B. Dreyfus

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their religion. The state religion of Persia for many centuries was that preached by Zoroaster, who lived more than 2,500 years ago. He taught that Ahura Mazda was the one supreme God, that there was a constant struggle between Good and Evil, and that, in the end, Good would triumph. This fine old religion, which inculcated "good thoughts, good words, good deeds," is still believed by 10,000 Persians who reside at Yezd and Kerman, and by 100,000 Persians in India, who are termed Parsis.

The rise of Islam in the seventh century changed the old world. Persia first felt the influence of the fanatical Arabs, who overthrew her great empire within a very few years. Subjugated, the nation gradually adopted the new religion, but its heart was with the old royal line of the Sassanians. At last all was well, for Hussein, son of Ali, the son-in-law of the Prophet, is believed to have married Shahrbanu, the daughter of the last Sassanian monarch.

The Persians thereupon adopted Ali as their divine and spiritual leader, and claimed for his descendants, the twelve Imams, the same divine right that had belonged to the Sassanian dynasty. In other words, they considered that the descendants of Hussein inherited the "Divine Splendour" of the Sassanians. In pursuance of this train of thought, the Persians became Shia, or "Separatists," as opposed to the Sunni, or "Traditionists." The latter, who are in a large majority, which includes the Moslems of India and Turkey, acknowledged all the caliphs, including Ali, whereas the former considered the first three caliphs to be usurpers, and held that Ali, whom they placed above the Prophet, was the first legitimate caliph and successor to Mahomet.

The tragic fate of Hussein did perhaps more than anything else to establish the new sect. He was invited by the inhabitants of the powerful city of Kufa to assert his rights to the Caliphate, and set out from Mecca with his wife and family and a very small body of

adherents. The fickle Kufans deserted him basely, and he was attacked by overwhelming forces and slain in battle.

The victor showed great brutality to the dead, and the tragedy of Kerbelā became the subject of Passion plays which annually excite the nation to a white heat of religious fervour. I have



BRICKLAYER PLYING HIS TRADE

The Persians are remarkably clever in the manipulation of mud, and not only their houses but many vessels are fashioned from the soft soil taken from their thoroughfares

Photo, Sir P. Syke.

been present at these plays, and have felt moved by the depth of the tragedy that is shown and also by the genuine emotion that is displayed. So long as these plays are acted Persia will remain apart from, and hostile to, her Sunni neighbours.

Since her foundation as a great empire Persia has been governed through



PERSIAN LABOURERS ENGAGED IN MIXING THE CLAY FOR MAKING SUN-DRIED BRICKS

All the civilized nations of antiquity were skilled in brick-making, and ever since have the Babylonians built their dwellings of burnt bricks. In Persia they used, or sun-dried bricks, of which the Great Wall of China was partly constructed, are good testimony to many Eastern races. In Persia they prevail in the construction of both towns and village habitations. The clay is collected indiscriminately from all sides; large holes are sufficient to show the road, and even in the big towns no consequence is shown in digging up the public highway to obtain soil to make these sun-dried bricks.

Photo, C. R. Nephew



MOULDING THE PLASTIC MUD INTO BRICKS AND SPREADING THEM IN THE SUN TO DRY

The process of making the sun-dried bricks is easy in the extreme. A pit or hole is prepared in which mud, clayed straw, and water are deposited in suitable quantities; the whole being then thoroughly mixed until of the proper consistency, when it is removed, moulded into bricks, and left to bake in the hot rays of the sun. The mud dwellings of India are by no means of an enduring order, wet weather plays havoc with them, and the best-dwelling soon become mouldy, and standing little more than a fortnight it is exposed to a less dry climate.

—Parks, G. E. Hedges



SULPHUR BURNING : PEASANTS PREPARING A PRIMITIVE KILN

Though Persia is not without certain mineral wealth, very little is done to tap the resources of the country, a fact chiefly due to the lack of communications. Some of the natives, however, have their own methods of exploitation, and two are here seen building a kiln for the purpose of burning the sulphurous minerals which are available in most of the volcanic districts



DISMANTLING A KILN AFTER THE SULPHUR HAS BEEN FIRED

When the kiln is opened, the twigs are found thickly coated with sulphur, most of the impurities having been dissipated by simple vaporisation. The coating of sulphur adhering to the twigs can be easily chipped off and collected for use. The sulphur is principally used in the manufacture of crude gunpowder, a necessity for the maintenance of life and property in most parts of Persia

Photo. G. B. Hopkins



WATCHING A KILN DURING THE PROCESS OF BURNING THE SULPHUR

Above the sulphur ore, deposited in a hole in the ground, twigs are piled which are covered over with mud plastered on top. The ore containing the sulphur is then slowly burnt with very little air, and the sulphur vapour gradually condenses on the twigs, thus producing pure sulphur, separated from the other minerals and impurities of which the ore is composed

Photo, G. B. Hopkins



MARKETERS CROSSING A CORNER OF THE GREAT WATERLESS LUT

Astride their pack animals, and exposed to the merciless rays of the desert sun, they are making their way over a part of the great treeless, arid region known as the Lut, which occupies the centre of Persia. This desert, said to have been in times long ago 'an inland sea, cuts the country completely in half, and hinders free communication and commerce to a considerable extent.

Plano, Six P. 516a

governors appointed by the Shah. These officials were obedient to Cyrus the Great, or to any powerful monarch, but enjoyed virtual independence if the Shah was weak. I have referred to the Lut, which, for all practical purposes, broke up Persia into a congeries of provinces. It was a very far cry from the capital, say, to Seistan, and still farther to Baluchistan. And so the empire hung together in a very loose fashion. The position, however, changed for

the better when the British constructed the Indo-European telegraph line across Persia from the frontier near Tabriz to Teheran, and thence southwards to Kum, Kashan, Ispahan, Shiraz, and Bushire. From that port a cable ran down the Gulf to Jask, whence there was communication with Karachi both by a land line and by cable. Early in the twentieth century a second line was constructed from Kashan through Yezd and Kerman to Bam. Thence it



FRANKNESS AND FREEDOM AMONG SEMI-CIVILIZED LARISTAN NOMADS
Health and vigour envelop the women of these untamed tribes, who boldly face the world, the picture of jolly independence. Their relaxed and carefully-guarded sisters disguise them for their people showing their features, but these wanderers know nothing of the discomfort so prevalent among the Persian women, cloistered in silk and seclusion, and to them freedom is the keynote of their existence

Photo, A. Brett



ONE OF THE LAWS OF THE MEDES AND PERSIANS THAT ALTERETH NOT

No matter how charming a figure a Persian woman may possess, she looks but a shapeless bundle when shrouded in her outdoor costume. The Persians say that the veiling order in Islam came about because a passing Arab, admiring the beauty of Ayesha, Mahomet's favourite wife, offered a camel in exchange for her; the irate husband thereupon established this decree

Photo, M. Serraguine

crossed the Lut to the British frontier of Baluchistan and ran across that desert province to Karachi.

Other lines were also constructed for the Persian Government. There is no doubt that these telegraph lines were of great benefit to Persia. They were popularly believed to end at the foot of the throne, and in consequence Persians who were oppressed by their governors took sanctuary in the offices and petitioned Teheran until their wrongs were redressed. Apart from this the British officials of the telegraph department rendered most valuable services both in giving Persians news of the outer

world and in reporting through their directors to the Persian Government the actual truth about events. They were often the means of stopping much bloodshed, and were trusted by all classes. Finally, the Government could convey its orders rapidly.

There is a Persian proverb that a fish decays from its head. This applies to Persia. The Government is generally composed of men who wish to amass huge fortunes as quickly as possible, Teheran being full of the palaces of such officials. One of the most wealthy was said to weep bitterly at night and to lament a wasted day if he had not

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made one thousand pounds. When a governor is appointed to a province he is bound to pay large sums to the Shah and to the ministers, also to his friends who have acted as intermediaries in the negotiations. He then proceeds to his province, accompanied by relations and dependents, none of whom is paid, but all of whom have to be provided with posts.

Upon his arrival, gifts—which consist of money, horses, carpets, and so forth—are received, especially from the sub-governors or from those who wish for posts. Notice is then given that everyone is dismissed from his post, and much bargaining takes place, as almost every official, however petty, is affected. Needless to say, the wretched subjects suffer in any case, for they either receive back a governor who has had to pay heavily for the post, or else a new and very hungry ruler. Persians prefer to

have as governor a local grandee, as he has to live in the province and is, therefore, to some extent, reasonable, whereas a Teheran notable makes all the hay he can in a short time. One detestable custom is to sell a post and then, in two or three months' time, to dismiss the occupant and resell it to someone else. This is, of course, very profitable to the governor.

The revenue is fixed on lists drawn up a century ago, and takes no notice of changes in population. For example, a village may have dwindled in size owing to one of its watercourses having run dry, but no allowance is made for this. Or, again, a new village may have been founded, and so long as a bribe is given in the right quarter, this village is never asked to pay revenue. When the revenue is paid in the governor makes out large bills for expenses, such as imaginary expeditions against robbers



WEAVERS AT A HAND-LOOM IN A PERSIAN CARPET FACTORY

In the carpet factories the pattern is dictated by an overseer who carefully studies the design he holds, while the workers deftly twist and knot the strands of coloured worsted according to his directions. Among the weavers is a large percentage of children, many of whom are crippled and diseased from the cramped positions and the damp, unhealthy atmosphere in which they work

Photo. M. Sevragnine



PEACEFUL SCENE OF PASTORAL LIFE AMONG THE HILLS OF NORTH-WEST PERSIA OVERLOOKING HAMADAN

For the most part the region is sterile and barren of vegetation, save for some small patches of green fertility lying along the stony banks of the mountains. Excluding their animals from one meagre pasturage to another, the herdsmen pass long days in these vast uplands, where their cattle, and perhaps a village slowly whirling in the sky, are the only living creatures to be seen. Behind this rocky range lies Hamadan, a lower plateau for its strong white walls, and as occupying the site of past glories, to which the bones of Esther and Mordecai—a place of pilgrimage for countless Jews—bear silent witness.

Photo. Mary W. F. P. Kell



TWO OF A BAND OF ITINERANT MUSICIANS

Though distinctly of a barbaric nature, there is something strangely haunting about Persian music. Wild and tuneless as it may appear to the European, heard from a distance, it conjures up some of the mystery and glamour of the Orient. The large tambourine-like instrument is tapped on incessantly during a performance, while the curious pipe emits fearfully discordant sounds

Photo, Sir P. Sykes

and so forth, with the result that very little money reaches Teheran.

There is also the Government estate. The governor profits by declaring that the crops were much less than in fact they were, and he states that he has sold the grain at a much lower price than that prevailing at the time. One

governor used to say frankly that as the ministers embezzled most of the money that reached Teheran, he was determined to take all he could. Other sources of profit are found in selling justice, in making false charges against innocent people, and in releasing criminals upon payment.



LUCKLESS LAZINESS IN A PERSIAN SEMINARY PAYS THE PENALTY BY UNDERGOING THE EASTINDO MODE OF PUNISHMENT
 The backmark, the colludatory instrument of Persian justice, is applied to the culprit as well as the forest in the land. Should he be unlucky enough to offend the Shah, a nobleman may be liable to this restriction, a refractory servant will have it meted out to him by his master, a lazy pupil by an irate teacher. The culprit is thrown on his back, and his feet, held high in the air by means of ropes fastened to a pole, are beaten with supple whips—a punishment to which the hard sons of the ordinary offender are so averse that he prefers to "eat sticks" rather than pay a fine.

Photo. M. S. S. S. S. S.

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The old Persian army possesses no military value. Its material is frequently good, being drawn from the country districts, but its officers are hopelessly corrupt. The men are merely given rations of bread. Large numbers are posted as permanent guards at the houses of officials and of their own officers, where they receive small allowances or perquisites. During the revolution in 1906, and again in 1909, their influence was nil. When these men have been away from their homes for some time they collect a sum of money to secure the regiment being temporarily disbanded.

Some years ago the colonel of a regiment approached the commander-in-chief with an offer of one thousand tomans (nominally about £200) to purchase this concession. That high official was very ill—indeed, he was dying—and his attendants waved the colonel back. The commander-in-chief, however, signalled for the officer to approach—he was too far gone to speak—and when the offer of one thousand tomans was made he shook two skinny fingers at him to signify that the offer must be doubled, and while shaking his fingers he died!

Persia's Foreign Legions

The only force of any military value is the Cossack brigade, which was raised by the Russians a generation ago. It behaved badly in the presence of the Bolsheviks in 1920, and took refuge in the lines of a British brigade that was then stationed in North Persia. The Russian officers resigned, and not long after the Cossacks marched on Teheran and seized the reins of power. The South Persia Rifles, which I raised during the war, was maintained until the summer of 1921 at the expense of the British Government. It rendered admirable service to the Persian Government, maintaining good order in South Persia, and even capturing two powerful robber bands in the Ispahan province. The Persian Government at first

agreed to take over the force with some British officers, but finally other counsels prevailed, and the entire force was disbanded in the autumn of 1921. There was a third force—to wit, the gendarmerie, raised by Swedish officers. This body possessed some military value, and it is now being absorbed into the Cossack division, although not without trouble, the detachment at Tabriz having mutinied and attacked the Cossacks.

Unintelligent Education

Persia has frontiers of great length to guard. She has also a very turbulent population to control. The upper class has lost its manhood and will not face death in the field, so that a Persian force organized by corrupt officers who would never lead their men in action can neither protect the frontiers nor secure internal tranquillity.

Education in Persia is defective from almost every point of view. When a boy reaches the age of six he is usually placed in the hands of a male teacher, and separated to a considerable extent from his mother. This is perhaps as well, for a male child is usually spoiled by her, whereas little notice is taken of girls. The old-fashioned teaching which is still in vogue, except where European influence makes itself felt, is to teach the letters. After that, the first chapter of the Koran is learned by heart in Arabic, together with the Persian equivalents for each phrase. The unfortunate pupil is too young to understand what he is being taught, with the result that he learns like a parrot.

A Lesson in Translation

Nor are the teachers in the least efficient. When I studied Arabic my professor insisted on my translating the word "mann" as quails, whereas I told him that it was the English word "manna." A reference to the dictionary proved that I was right, with the result that my old teacher lamented with tears that for forty years he had made this mistake, and would, even now, have great difficulty in checking himself!

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In addition to the Koran, simple sums of addition are taught and a few facts about the world, which are generally inaccurate. For example, Persians always teach that London is the name of the country inhabited by the British, and frequently state that "Atlantic" is applied to a great city in Europe. Persia owes much to the various missionary societies who have founded schools at the chief centres. Even more good has been accomplished by medical missions, for Persians admire their cleanliness, their order, and, above all, the unwearying effort made to cure

them. They undergo these influences at a time when they are susceptible to them, and if, as her friends hope, Persia shakes off the shackles of corruption, vice, and sloth, the missionaries will deserve the chief credit.

In a sense, every European who lives in Persia is a power for good or for evil, and one possession of the British is a reputation for truth, which is of great value. The Great War has undoubtedly raised British prestige and also that of Indian troops. Persians despised the "thin-legged" Indians, but since they defeated the Kashgais in 1918, although



WANDERING WOMEN OF THE WILD KURDISH TRIBES

Though classed as Iranians, the Kurds are somewhat of a puzzle to ethnologists. Among the hills they enjoy a quasi-independence, and are greatly feared by the inhabitants of the plains, who are frequently subjected to their harassing incursions. As pack and draught animals their mules are invaluable, and these wiry beasts appear to flourish on the coarse herbage of the Persian uplands

assailed by vastly superior numbers, Persians readily acknowledge their valour.

When a boy reaches the age of sixteen it is considered high time for him to marry. It may be said at once that there are very few bachelors or spinsters in Persia, and that is certainly as it should be. Polygamy, of course, provides for any superfluous women, while youths are married before they are old enough to have much of a say in the matter. Unfortunately, the custom prevails of marrying cousins in order to prevent property going out of the family, and also because a relation will naturally be happier than a stranger in the house of her mother-in-law. The results are very bad from a physical point of view, as has been proved in many parts of the world.

Persians are loath to give up their old customs, and it is still usual for brothers to arrange intermarriage on the largest possible scale, cases being common of large families intermarrying entirely with their cousins. The marriage ceremonies are very interesting, and include the bestowal of many gifts. The bridegroom sends a tray with one hundred different varieties of drugs and herbs. He also sends a mirror and white sheeting to cover the bride during the ceremony. A pair of candlesticks and a number of pairs of shoes are also usually included. These gifts are, of course, given in addition to gifts of jewelry. The actual ceremony consists in the



WELL VERSED IN MOUNTAIN BRIGANDAGE

As rugged and untamed in character as the hills of north-western Persia where they dwell, the Kurds, by their fierce aspect and war-like propensities, have established for themselves a reputation of which depredation and violence are conspicuous features

Photo, R. Gorbald

representative of the bridegroom, who is generally a doctor of law, proceeding to the outside of the room in which the bride and her female relations and friends are assembled. He remains behind the curtain and asks the bride if she accepts the bridegroom. At first there is no reply, the bride being naturally shy. But finally she gives her consent. To make sure, a lady of



AT HOME WITH THE LAWLESS INHABITANTS OF A LUR VILLAGE IN LURISTAN

Among the three million nomads that roam the bleak and mountainous interior of Persia are some 24,000 Lurs, a primitive wild people—real children of Nature—who chiefly inhabit the rugged region of Luristan. Rude and savage in most of their ways, they are especially notorious as robbers, and would show little compunction in murdering their victims, should these make an attempt to fight for their possessions. They enjoy life in their rough-and-tumble ways, are contented with the poorest of shelters for their dwellings, and with such food and clothing as they can obtain by fair means or foul.

Photo. A. B. W.

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position who is known to be present is requested to confirm the fact that it is the bride who has replied, and when this is done the agent of the bridegroom returns to the assembly of the men, and the contract, which constitutes the legal ceremony, is completed. Much feasting then follows in the separate rooms.

At a late hour of the night the bridegroom's party starts off to meet that of the bride, both parties being accompanied by musicians, while fireworks are let off. The bride, who generally rides, takes some bread and salt in her hand with which to start her new home. She is welcomed at the house of the bridegroom, who, for the



INFIDEL OF PERSIA

The dress restrictions imposed upon the remnant of Zoroastrians have not deprived the women of a singularly effective costume



IN A TURCOMAN CAMP OF NORTH KHORASSAN

An independent, brave people, with an innate aversion to restraint, the Turcomans, among whom a strong bond of brotherhood prevails, prefer to spend their days in freedom away from the regulated routine and harsh methods of large Persian cities

Picture by P. F. Jones

first time, sees his wife when he removes her veil, unless he is a relation, in which case he will have known her as a child. Both sit down to partake of the food brought by the bride, each feeding the other, and the bride refuses to speak until she receives a further gift of jewelry.

At last the ceremonies end, and the young couple receive the compliments of the parents and female relations and friends, and, in Persian stories, the nightingale in the rose-bushes bursts out into an ecstasy of song.



GATEWAY OF THE RUINED PALACE OF SHAH ABBAS, A REMNANT OF THE BYGONE SPLENDOURS OF A GOLDEN AGE
 Isfahan, the old capital of Persia, is full of the vestiges of that great warrior and administrator Shah Abbas, the contemporary of the English Queen Elizabeth. So lasting an impression did he make on his country that nearly every structure of note is ascribed to his enterprise; and it has been said that "When this prince ceased to live, Persia ceased to prosper." From the fortifications in the background, overlooking the Mallah, or Royal Square, Shah Abbas and his court were wont to watch royal tournaments when the Persians and lay engaged in a national game, now popular on British soil as polo.

Photo, Harold F. Weston

Persia

II. Its Past Grandeur and Present Predicament

By Sir Percy Sykes, K.C.I.E.

Author of "History of Persia, etc.

THE beginnings of Persian history are wrapped in legend, but we reach firm ground with Cyrus the Great, who was the founder of the Persian empire. He belonged to the Achaemenian family which ruled in the provinces of Fars and Arabistan, and in 550 B.C. he conquered the neighbouring tribe of the Medes. He then started out on an amazing career of conquest.

First of all he marched westwards to the limits of the kingdom of the Medes in Asia Minor. There he met the famous Croesus of Lydia, whom he overthrew, capturing Sardis. This conquest brought Persia into direct contact with the Greeks of Asia Minor, whom he subdued without much trouble. He then marched eastwards for perhaps two thousand miles and annexed vast provinces in Central Asia up to the borders of India. Finally, he reached the zenith of his fame by the capture of great Babylon.

Cyrus was the first great Aryan who is known to us in the pages of Isaiah and of Herodotus. The Jewish prophets praised the Persians, and we read, "Thus saith the Lord to His anointed, to Cyrus whose right hand I have holden." Indeed he was a splendid figure, merciful and just, with a sane outlook that was unknown among the rulers of Babylon or Assyria.

The next great ruler of this mighty Achaemenian dynasty was Darius. He ruled Asia from the Punjab to the desert beyond Egypt and organized his empire with great skill. His successors were men of little ability. Xerxes, his son, was defeated by the Greeks at Salamis, one of the decisive battles of the world, and then withdrew into the heart of his empire, to Susa, the Shushan of the Book of Esther, in which we read of Xerxes under the name of Ahasuerus.

For many generations after the repulse from Greece Persia remained a great power, but gradually decay set in, mainly owing to a surfeit of luxury. At this juncture there appeared on the stage of history one who was

perhaps its greatest actor, for the fame of Alexander exceeds that of all other men. His father, Philip, was also a very great ruler and soldier, and it was he who organized that wonderful army, with its irresistible heavy cavalry and the famous phalanx, which could break through all opposition.

Alexander set out in the spring of 334 B.C. to overthrow the Persian empire with a force of only 40,000 men, and, crossing the Hellespont, where he held a fort on each side of the straits, he defeated the Satrap, although not without hard fighting. Gradually he annexed and began to administer Asia Minor, and, at Issus, close to the modern Alexandretta, he overthrew the enormous host of the craven Darius Codomannus and won the lordship of Asia, for as Darius fled from Issus, it was certain that his troops would never again face the Macedonians.

Alexander occupied Babylon, Susa, Persepolis, and Ecbatana in turn. He beat the bounds of the Persian empire and crossed the five rivers of the Punjab. He then returned to Susa down the Indus and across the deserts of Baluchistan. When he died at the early age of thirty-two, he had organized his conquests so well that his generals were able to found dynasties and rule over the Persian Empire for many generations. Alexander represented the



THE KINGDOM OF PERSIA

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culminating point of Greek civilisation. The next dynasty to appear on the scene was a nomad tribe from the plains to the south-east of the Caspian Sea. These Parthians acquired a veneer of Greek civilization and used coins with Greek inscriptions. They gradually built up a powerful empire and fought Rome on almost equal terms for many centuries. Who does not remember reading of the crushing defeat they inflicted on Crassus in 53 B.C. ? Indeed, Roman history cannot be properly studied without some knowledge of events in Persia.

Period of the Sassanid Dynasty

In the middle of the third century of our era a national dynasty, termed the Sassanid, arose and took up the position occupied by Parthia. Indeed, the Sassanids were even more warlike than the Parthians, or, perhaps, it would be more correct to say that they were better organized. Their culminating feat of arms was the defeat of a Roman army and the capture of the Emperor Valerian, a theme which is portrayed in bas-relief sculptures in many parts of Persia.

The Sassanid dynasty was often pressed hard by tribes from Central Asia, and on this subject more light would be welcome. However, we know something about the invasions of the White Huns and, later, of the Turks. The last great monarch of the dynasty was Chosroes Parvez, who nearly captured Constantinople. He sacked Jerusalem and carried off the "True Cross," an act which stirred Christendom to its depths and rallied the people round the Emperor Heraclius, who engaged in a series of remarkable campaigns, which resulted in the final defeat of Persia. Actually both combatants were worn out and fell easy victims to the new power that arose in the deserts of Arabia.

A Province of the Caliphate

The rise of Islam is one of the most remarkable events in history. Within a few years the Arabs, who were, for perhaps the first time in their history, welded into a nation, overthrew the Persian empire, albeit the Persians fought stoutly. They also drove the erstwhile victorious Heraclius out of the rich provinces of Syria. Once the armies of the hapless Sassanid monarch were defeated little resistance was offered to the conquerors, except in the densely wooded Caspian provinces, which, under local princes, maintained their independence for more than a century.

Persia became a mere province of the wide-spreading empire of the Caliphate, and it seemed as if her national spirit might be lost. But her genius asserted

itself in a most remarkable manner. Persians became Moslems indeed, but they chose their own spiritual leader in the person of Ali, cousin and son-in-law of the Prophet Mahomet. They believed that his son Hussein married a daughter of the last Sassanid monarch, and that his descendants thereby inherited the almost sacred virtues of their beloved dynasty, that were summed up in the term "royal splendour."

Acting on this theory, they invented the theory that the descendants of Ali were Imams, or spiritual and temporal leaders by divine right. Further, they believe that the twelfth Imam is still alive, and will, one day, reappear as the Mahdi, or Guide, to establish justice on earth. Followers of these doctrines are termed Shiites or "Separatists" from the main body of Moslems, termed Sunnites or "Traditionists."

Under the Arab yoke the Persians were treated with arrogance and contempt, but, as the centuries passed, Persia reasserted her intellectual superiority and her higher civilization, and the majority of the Arabs returned to their nomadic life. Towards the end of the ninth century of our era a national dynasty arose in remote Seistan. It was followed by other local dynasties, some of which carved out empires, but they were all swept away by the Seljuks, a Turkish tribe from the East which ruled over practically the whole of the Caliphate while acknowledging the spiritual authority of the Caliph.

Fire and Sword from Mongolia

The Seljuks were recent converts to Islam, which religion they revitalised. It was they who defended Asia against the invasion called the Crusades. Curiously enough, the Normans, who were the chief leaders of Europe, were also comparatively recent converts to Christianity, but, in the long run, the Moslems defeated their assailants, who were operating from bases in distant lands.

From one point of view the history of Persia consists of a series of invasions from the East. The Seljuk empire rapidly decayed, and comparatively small states succeeded to it when the most awful human avalanche was set in motion, by the Mongols marching west. The leader of these fiends in human form was Jenghiz Khan, who in 1219 entered Central Asia and began to massacre the entire population, his idea being to make his line of communication safe and also to convert the entire land into pasturage for the herds of his followers.

In Persia the Mongols ruined and massacred in the north, but the southern provinces fortunately escaped. After the first wave of conquest Hulaku Khan, a

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member of the reigning family, was ordered to extirpate the Caliphate. This he did without much difficulty, the Caliph being a miser, who would not unlock the doors of his treasury. The sack of Bagdad was a mortal blow to Islam. Incidentally, the massacre of thousands of learned men dealt an equally heavy blow to the supremacy of the Arab language.

The descendants of Hulaku formed a Persian dynasty and were converted to Islam. Under their rule ambassadors were sent to the kings of Europe, and letters that were exchanged between Ghazan Khan of Persia and Edward I. of England are still in existence, the purport of the correspondence being cooperation against the common foe in Palestine.

Tamerlane, the next great conqueror to appear on the stage of Central Asia, has impressed mankind more than any of his Asiatic predecessors. Born a member of a small tribe of Turks, he rose to power slowly but surely until he had gained a vast empire. At the age of seventy he won his greatest victory by defeating and capturing Sultan Bayazid, the famous monarch of Turkey. We fortunately possess a vivid account of Tamerlane from a contemporary pen, and there is no doubt that he was a very great man, always ready for action, and never allowing his ministers to decide for him. His descendants inaugurated a brilliant era of art which, in some respects, has never been equalled in medieval or modern Europe.

English Blades for Persia's Foes

The most illustrious scion of this dynasty was Babar, who conquered India and founded the Mogul empire. At the very end of the sixteenth century a national dynasty, known as the Safavid, arose similar to that of the Sassanids and descended from that stock. It reached its zenith under Shah Abbas, a contemporary of Queen Elizabeth. At that period the Shirley brothers, who were English knights, took service with the Shah and organised an army which defeated the Turks and raised his prestige to a great height.

Ispahan was made the capital and became a city of palaces, many of which still survive, the finest being the Hall of Audience, where the monarch sat in state and received embassies. At this period the English appeared in the Persian Gulf and, in 1622, in cooperation with Persia, captured the great Portuguese stronghold of Hormuz, that is immortalised in "Paradise Lost." Since that date England has played a splendid role in the Persian Gulf, suppressing piracy at the cost of much blood. At the same time

her commerce steadily increased, more especially that of her Indian subjects.

The Safavid dynasty was held to be sacred, and so, when it became effete, it was not supplanted by an internal movement. Persia became decadent and was conquered by a small force of Afghans from Kandahar. The savage tribesmen massacred thousands of the citizens of Ispahan, who betrayed extreme cowardice. But a deliverer arose in the person of Nadir Kuli, who, first as a leader of banditti and afterwards as a general, fought his way to the throne of Persia. Once crowned Shah, with all the resources of Persia at his disposal, he avenged the invasion of Persia by the capture of Kandahar.

Liberator Who Turned Tyrant

He then advanced on Delhi, where he easily defeated the voluptuary who sat on the throne of Babar. He thus obtained the "wealth of Ind," and this made him a miser. He conquered Bokhara and Khiva and returned to Persia, where he was welcomed as the saviour and avenger. Had he used the millions wrung from India to repair the poverty of ravaged Persia, his name would still be blest and perhaps his family would still occupy the throne. Instead, he treated Persia as if it were a conquered country, and his tyranny was so detestable that his own guards murdered him. Thus died Nadir Shah, the outstanding figure on the stage of Asia in the eighteenth century and her last conqueror.

Persia lost many of her provinces after the assassination of the conqueror of Delhi. Ahmad Shah, who commanded the Afghan division, marched off home and founded the kingdom of Afghanistan, which his descendants still rule. Westwards, too, Georgia declared her independence, and Turkey recovered her lost possessions. There was a struggle for power between various rival chiefs, which ended in the victory of the head of the Kajar tribe, who founded the present dynasty.

Persia Between the Millstones

Unfortunately for Persia, the Russian empire was expanding southwards at this period. Early in the nineteenth century the two powers fought for the possession of Georgia, victory ultimately remaining with Russia. Persia was mulcted of many rich provinces and, somewhat naturally, sought to balance her losses by recovering what had now become Afghanistan. She was, however, foiled by British policy and arms, and was forced to sign a treaty, by the terms of which she renounced her ambitions in this direction. Russia, who had added the Caucasus to her dominions, now



ONE OF THE TWELVE GATEWAYS OF PERSIA'S CAPITAL CITY

Though an ancient city Teheran lacks structures of antique architectural interest. During the nineteenth century, in the reign of Nasr-ed-Din Shah, the city was enclosed by a fine new wall and moat of a circuit of eleven miles, pierced here and there with lofty gateways, all adorned with intricate glazed-brick patterns, some depicting the exploits of the Persian national hero Rustum

Photo, Imperial War Museum

appeared to the east of the Caspian and overthrew the Khanates of Central Asia, finally ending a series of campaigns by the annexation of the Turcoman country. This completed the virtual envelopment of Persia towards the close of the nineteenth century.

It is important to remember that constitutional government is of recent growth in Persia. When brought into contact with Europe she admired her power and material well-being and desired to adopt inventions such as the telegraph and electric light, but she had no leanings towards change in her form of government. Gradually, however, an agitation was set on foot in favour of reforms, a clean administration of justice being especially desired by the people.

Had the Shah only ruled efficiently in the old way, it is unlikely that the people would have wished for a constitution, but when they saw the independence of Persia being lost through financial obligations to Great Britain and Russia, the proceeds of which were either wasted in the Shah's tours to Europe or were embezzled, a strong feeling was aroused. The immortal method of protest in Persia is to take sanctuary, and this was adopted time and again, the great "bast" being in the British Legation. It resulted in the grant of a constitution for Persia, a

country that was entirely unfitted for such a form of government, and since it was inaugurated the State has drifted towards anarchy.

The outbreak of the Great War found Persia totally unable to protect her borders. She duly proclaimed her neutrality, but was helpless to enforce it. The policy of Germany was to strike at India across Persia, using as her instrument the Turkish army, and it was on this account that most Persian provinces heard the tramp of British, Russian, or Turkish troops. At the outbreak of hostilities there were some engagements between Russian and Turkish troops in the extreme north-west corner of Persia.

Of greater importance was the advance of the British up the Karun River, after the capture of Basra, the protection of the oil-fields, the pipe-line, and the refinery on the island of Abadan being of great importance to the successful conduct of the campaign. Before the advance on Bagdad a division swept the enemy troops which were threatening Ahwaz out of Persian soil, but a force was kept in the district to the end of the war, for the local tribes were always on the lookout for a chance of plunder or destruction.

The Turks in Irak, as Mesopotamia is now termed, were based on Bagdad, and from that centre parties of German

PERSIA : HISTORICAL SKETCH

officers were sent into Persia, well provided with munitions and money. Their instructions were to enlist fighting men locally and to murder all British and Russian officials in Central and Southern Persia. They were helped in this nefarious scheme by winning over to their side the Swedish officers in command of a strong force of Persian gendarmerie. No Persian governor made any effort to protect the subjects of the Entente, the sole anxiety evinced being to make money from both sides, if possible.

The German propaganda was clever, if unscrupulous. It was given out that the German nation had been converted to the religion preached by Mahomet, and that the Kaiser had actually made the pilgrimage to Mecca and was now termed Haji Wilhelm. The British and Russian officials were murdered in some cases, seven branches of the Imperial Bank of Persia were seized and looted, and by the end of 1915 the British and Russian colonies in Central and Southern Persia had been driven out. The Germans used their bands to serve as supports to other parties, whose duty it was to press on into Afghanistan and to give out that they were advanced parties of a German-Turkish force that was on its way to invade India.

The peril was serious, for, had a Turkish brigade reached Herat, the Afghans would have joined them, as would also the predatory tribesmen of the North-West Frontier of India, and at this period there were not sufficient troops in India to withstand such an invasion. Fortunately, only missions reached the late Ameer, who showed remarkable political acumen by receiving his German visitors hospitably, and by engaging in interminable conversations with them and also with his own advisers. Indeed, he went further and summoned a special meeting of Afghan notables to whom the whole matter was explained at great length. Finally, when it was evident that there was no Turkish force on the march, the Ameer dismissed his visitors, pertinently pointing out to them that it would be folly on his part to break off relations with the British until assured of adequate military support.

Meanwhile, in the north of Persia the position was better. The Russians had brought in troops to protect their subjects. This step led to a trial of strength, the enemy ministers trying to persuade the timorous Shah that, unless he fled with them to the south, he would be made a prisoner by the Russians. The Entente ministers made every effort to soothe the



ENTERING KAZVIN BY THE GRANDIOSE TEHERAN GATE

This beautiful gateway, known as the Teheran Gate, and a fine modern hotel are perhaps the only imposing features of Kazvin, for most of the mosques and monuments of the town possess an air of ruin and decrepitude. This gateway is decorated with glazed coloured bricks to form various patterns, and gives a touch of bright splendour to the squalor and monotony of the surroundings.

Photo, Imperial War Museum

PERSIA: HISTORICAL SKETCH

Shah, who hesitated to take the step which, he was informed, might be difficult to retrace. As a result, the enemy ministers left Teheran, followed by ministers and deputies whom they had bought, but the Shah remained and a cabinet friendly to the Entente was formed.

British Mission to South Persia

The position in Central and Southern Persia was considered to be very unsatisfactory by the British, not only from the local point of view, but also because it was realized that the effect on opinion in Afghanistan would be most unfavourable. It was, therefore, decided to send a mission to South Persia with instructions to raise a Persian force for the restoration of the authority of the Shah.

The command was given to Brigadier-General Sir Percy Sykes, who landed at Bandar Abbas in March, 1916, with a wholly inadequate staff, and immediately set to work to enlist men. The Persian notables of the Kerman province were suffering from German oppression, as but small efforts were made to control their followers, who robbed and murdered. Sir Percy Sykes, who had been Consul at Kerman, and was well known in the province, benefited by this state of affairs and received urgent appeals to march into the interior and drive out the Germans.

Upon his report of the favourable change in the situation, a small force of Indian troops, numbering 700, was placed at his disposal, and he immediately marched to Kerman, where he was warmly welcomed. The Germans had fled westwards towards Shiraz, but General Sykes was able to secure their arrest and retention. After re-establishing the British colony, which had returned with him, the little column marched west to Yazd, where the British had recently returned.

Restoration of Law and Order

Meanwhile much had been happening in Irak. Kut-el-Amara had fallen in April, 1916, and the Germans, never forgetting their policy of invading India, sent a Turkish force, 18,000 strong, with instructions to drive back the weak body of Russian Cossacks and take Teheran. This powerful column advanced to Kermanshah and then to Hamadan, from which centre it dispatched a force to march on Ispahan, which was held by a weak garrison of Cossacks. An appeal was made to the little column of Indian troops, which marched rapidly to the support of the Russians. Their strength was exaggerated, with the result that the Turks retired to Hamadan.

Thereupon the British, after a halt, continued their march to Shiraz, which

was settled upon for the headquarters of the South Persia Rifles, as the new force was finally called. At this centre a brigade was speedily raised, mainly by taking over the derelict Persian gendarmerie, and a second brigade was raised at Kerman. The Indian troops were then used to restore order in the robber-infested land, after the receipt of some welcome reinforcements.

The new order was welcome to the landowners, the peasantry, and the merchants, but it was most distasteful to the powerful nomad tribes, who had been a law to themselves and were carrying raiding to such an extent that the peasantry were disappearing from the soil. Chief of these tribes were the Kashgais, who numbered 150,000 souls and possessed perhaps 30,000 warriors, most of whom were well armed. The Arab tribe was less powerful, but equally addicted to raiding. In 1917 the capture of Bagdad reacted most favourably on the situation in Persia, and the Kashgai chief had a meeting with Sir Percy Sykes, at which he agreed to stop his tribesmen from looting. During that year the position was favourable, the deserted routes being again thronged with caravans and the peasantry returning to villages which they had deserted owing to nomad raids.

Persia Mendicant Among Powers

The collapse of Russia may be held to start from the issue of the notorious Army Order No. 1 in the same month that saw the capture of Bagdad. Its result in the East was to open to Germany the way to India by the Caucasus and Central Asia, where there were many thousands of prisoners of the Central Powers, who could have speedily been formed into a formidable army for the invasion of India. The situation for the British was desperate, and so desperate measures were appropriate.

It was decided to send a military mission to the Caucasus across North-West Persia, and to attempt to prevent the Turks from reaching the Caspian Sea at Baku, where, in addition to being able to gain touch with their prisoners in Central Asia, the oilfields would have been of great military value. General Dunsterville was appointed to command this mission, and after exciting experiences reached Baku with 1,000 British infantry. With this tiny force he heroically held Baku for six weeks against two Turkish divisions at a most critical period. Finally he was obliged to evacuate Baku and returned to Persia.

Another striking feat was the hoisting of the White Ensign on the Caspian Sea and the defeat of the Bolshevik fleet. Yet another mission was dispatched

PERSIA: HISTORICAL SKETCH

across Eastern Persia to keep the Bolsheviks from joining hands with the Turks. These missions are dealt with in Sir Percy Sykes's "History of Persia," but can only be mentioned here, as Persia was not their war area, but merely served as their lines of communication.

In March, 1918, the final great attack in the west was held by the Persian Government to point to a German victory. As a result, the South Persia Rifles were denounced as "a threat to Persian independence and integrity" and the Kashgais were encouraged to attack the British. The Indian column was about 2,000 strong, with a high percentage of recruits, and it was impossible to send any reinforcements to Shiraz. After an action in which the Kashgais were defeated, large reinforcements reached them and the British were invested for six weeks. Ultimately they defeated the enemy after desperate fighting and thus saved a second Kut, the effects of which at this period of the war would have been very serious, the Punjab seething with inflammable matter which burst out into flame some months later. The Ameer, too, might have been forced to abandon his neutrality.

After the Armistice Persia was ready to congratulate the victors, and it seemed likely that, under British influence, this ancient state would recover somewhat of her former position. Unfortunately, corruption is the keynote in Persia, and

as the British were unable to satisfy the grandees, who batten on the foreigner as well as on their own people, Persia became cold to her ancient ally and turned to the Bolsheviks. The Foreign Office tried to arrange for help by means of financial advisers and British officers, but insufficient attention was paid to Persian susceptibilities, with the result that to-day the British are detested by the ruling class in Persia.

When the Bolsheviks had proved to be unsatisfactory in this respect, America was expected to grant a loan; but it is probable that Persia, which makes no attempt to live on her own resources, will make the discovery that the British are her only genuine friends. It is clear that the British do not wish to increase their responsibilities in Persia, but Persians consider their arid country so valuable that they believed that the British coveted it, and, until they realize that these fears are baseless, it is impossible to re-establish perfect confidence.

At present, owing to the disbandment of the South Persia Rifles and the extreme weakness of the Government, little revenue is being received. The Persian idea is to propose reforms, to secure a loan, and then to insure that the reforms are rendered nugatory. At present it cannot be too clearly understood that the ancient kingdom of Cyrus, of Darius, and of Shah Abbas is engaged in a "Rake's Progress" that can only end in disaster.

PERSIA: FACTS AND FIGURES

The Country

Forms a tableland of from 3,000 to 5,000 feet in elevation, and is traversed by numerous chains of high mountains. Climate mainly hot and arid except between mountain ranges near Caspian and that sea. In this district vegetation is extensive, but in the south and centre any large shrubs are infrequent. Main rivers flow to Shatt-el-Arab at the head of Persian Gulf and Caspian Sea. Southern coastal area deficient in perennial streams and has an unhealthy climate. Salt deserts, marshes, and wastes of shifting sands cover large areas to east and north-east. Total area about 630,000 square miles, and is bordered north by Caspian Sea and Turkistan, south by Persian Gulf and Arabian Sea, east by Afghanistan and Baluchistan, and west by Mesopotamia. Population estimated at about ten millions.

Government and Constitution

Limited monarchy ruled by Shah, with assistance of Cabinet. Country divided into thirty-three provinces under governors-general. Each town has chief magistrate. Majlis, or National Assembly, has been convened, and meets from time to time.

Commerce and Industries

Food products include milk, wheat, barley-millet, rice, and fruits. The production of gums, wool, cotton, carpets, tobacco, and silk is considerable. Minerals are numerous, but except in the case of oil, largely undeveloped, and include coal, lead, copper, marble, and iron. Along the shores of the Persian Gulf the date palm is widely

cultivated. The total value of exports for the year 1920-21 was £14,728,264. Among articles exported from Persia are opium, petroleum, fruits, raw cotton, and carpets. Among main imports are sugar, tea, rice, spices, and animals, the total import figures for same year being £18,982,492. Standard coin, the silver Kran. Nominal value between fourpence and fivepence.

Communications

About 350 miles of railway. Much of the country's commerce is carried on over the great trade routes, the main route running from Teheran to Bagdad. There are over 10,000 miles of telegraph wire and telegraphic communication with India. A letter post has been instituted.

Religion and Education

Bulk of population belong to the Shiite sect of Mahomedanism, and there is a large minority of adherents to the Sunni persuasion. Besides these Mahomedans there are about 10,000 Parsees, 50,000 Armenians, and 40,000 Jews. A ministry of education has been instituted, and many schools established on European lines. Public funds support a number of colleges for the teaching of Arabic and Persian literature.

Chief Towns

Teheran, capital (estimated population 220,000), Tabriz (200,000), Ispahan (90,000), Meshed (75,000), Kerman (70,000), Kermanshah (50,000), Yezd (45,000), Resht (35,000).



PERUVIAN HOMESTEAD SET LIKE THE CONDOR'S EYRIE ON THE EASTERN EDGE OF THE HIGH ANDES.

Adobe mud and moccasin are the usual building materials of the Peruvian Indians, but on the Andean tablelands, or punas, between ten and fourteen thousand feet above sea-level, these fail the sparse population, and are replaced by wicker and bark from the trees at the edge of the tree-line. It is a harsh, scorching that the natives lead here, cultivating tiny and cut off from the outer world by the vast heights that surround them.

Photo, O. M. Dyck

Peru

I. In the Land of the Children of the Sun

By G. M. Dyott

Author of "Silent Highways of the Jungle"

THE traveller arriving off the coast of Peru for the first time is apt to be grievously disappointed not to find its shores clothed in a mantle of tropical green. Throughout its entire length of 1,300 odd miles vegetation is rarely seen except where the waters of some river coming down from the mountains have been spread by man over the parched-up plains of the littoral.

There is again nothing restful in the view which gradually evolves out of the mist as our ship comes to rest in shallow water; there are no graceful palms silhouetted against an azure sky, no tree-clad slopes to stir the heart of the hunter, no shady groves to suggest a Garden of Eden to the romantic. The sea is lifeless, lacks colour, and is icy cold. Storms are unknown, yet a heavy swell comes heaving in from the Southern Pacific, causing rare discomfort to passengers afloat and sometimes danger to the small coastal shipping lying at anchor in the open roadsteads. Except for the summer months the sky remains overcast, and then the glare reflected off land and sea alike is well-nigh unbearable. On closer view the

shore reveals itself as a sterile sandy waste out of which arise rocky peaks, the foot-hills of the giant Andes. But here again disappointment follows if we expect brilliant colouring or rugged outline. The one and only feature of the blurred landscape is its utter desolation. Add to this the perpetual haze which envelops it, preventing anything save the closest objects from being distinctly seen, and we have a picture of a lost and forgotten continent that no pen could adequately describe.

On first acquaintance, then, Peru is seen at her worst—stern, forbidding, empty, and abandoned, with all those

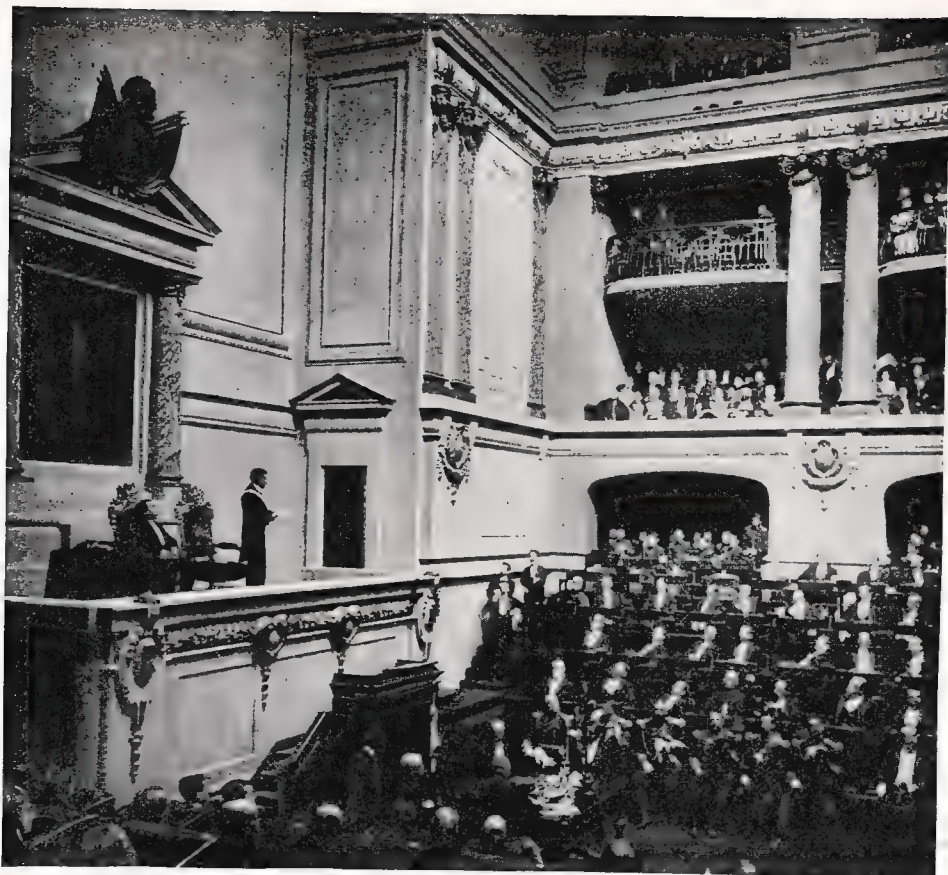
features characteristic of the tropics apparently absent. Yet behind this depressing exterior exists one of the most interesting and beautiful countries imaginable, rich in natural resources of almost every kind and full of historic interest rivalling that of Egypt itself. Surprise and contrast abound at every turn, the unexpected invariably happens, and the farther afield we travel the greater the change noted in the people and the landscape. To grasp more completely this peculiar state of affairs it



MUSIC IN THE SOLITUDE

Most of the Peruvian Indian tribes fashion simple musical pipes like this—a hollow reed with three holes at the lower end, emitting thin and rather melancholy, but not unpleasant notes

Photo, G. M. Dyott



SENATORS OF PERU LISTENING TO THE PRESIDENTIAL ADDRESS

Peruvians take the same passionate interest in politics as citizens of other Latin American republics, and their politicians have strenuous and even exciting careers. The Senate meets in a fine Senate-house at Lima, and its sessions are often distinguished by exhibitions of great oratorical ability, listened to with intelligent appreciation by numerous men and women in the public galleries

is necessary to set forth the topographical peculiarities of the country which in a large measure are responsible for its idiosyncrasies.

Roughly, we may divide the Republic into three distinct districts lying parallel with the coast, each of which differs completely in contour, climate, and the type of people that inhabit it. First comes the coast zone, that dry, rainless area of Sahara-like appearance to which reference has been made already. Then the Sierra, or mountainous section, which embraces the various ridges of the Andes along with the many beautiful inter-Andean valleys lying in between them. The third section, known as the Montaña, or region

of woods, is found to the eastward of the great Andean chain. It is a country of heavy rainfall and is covered with a tangle of dense forest growth through which innumerable rivers have carved their way.

It can be truly said that extremes meet in Peru, a statement which applies to climate and people alike, for as we leave the flat coast zone, with its highly important centres of civilization, and head due east over the Andes, we find ridge after ridge of mountains barring our progress. The farther we penetrate the more simple does life become, till after weeks of incessant travelling, when we finally emerge on the banks of some minor tributary of the Amazon, we encounter Indian tribes roaming the

PERU & ITS PEOPLES

leafy solitudes of the forest in all the primitive simplicity usually associated with Adam and Eve.

It can be readily understood that the population of such a country is, to say the least, mixed; but it is also a fact that among the educated classes a much larger percentage of pure Spanish blood is found than is the case in other parts of the same continent. This shows itself very strongly in the manners and customs of those living on the coast, where both men and women are extremely refined, highly intellectual, and endowed with a grace of manner that is most agreeable to the stranger who finds himself among them. As a rule, the men excel as lawyers, doctors, or politicians, but in engineering matters, which involve practical knowledge, they are inclined to be deficient, since the old idea of manual work being degrading still holds among certain classes of the community. Under the very able

example and administration of President A. B. Leguia, such ideas are rapidly losing ground, and public opinion is falling more and more into line with European thought.

The women, especially those at Lima, the capital, enjoy the reputation of being the most beautiful and the most fascinating of any in South America. They are of slight build, with small hands and feet, and possess charm and vivacity to a very marked degree. They make good wives and devoted mothers, often sacrificing much in the interest of their children, whom they spoil and idolise to the point of a fault. With this one exception they seem to steer a medium course in most things. Social gaieties are not considered the only thing worth living for, neither are household duties brought down to the level of everyday drudgery.

Again, although fond of the secluded atmosphere of their homes, they are



PERUVIAN INDIANS WORSHIPPING THE VIRGIN OF COPACABANA

Copacabana's most sacred treasure is the statue of the Virgin Mary in the cathedral by Lake Titicaca. A little figure, about three feet high, with Indian features, its gorgeous raiment and jewels glittering in the light of many candles, make an intense appeal to the devotional spirit of the Indians, who come from far and near to attend the festivals when it is uncovered

Photo, Underwood Press Service



OPEN TO ALL THE WINDS THAT BLOW—A ROOF WITHOUT WALLS, BUT STILL A HOME

Peruvian Indian habitations vary very much in construction, some of them being quite substantial, while others are the flimsiest shelters such as this, which consists of nothing more than a thatched roof set on poles without any walls to afford even a minimum of privacy. If a thatch should occur in the future, the house is vacated and left standing for the use of the spirit of the deceased, the survivors constructing a new and equally substantial dwelling for themselves.

Photo, G. M. Dyar



TWIRLING SPINDLES EVER EMPLOY THE CHOLA'S HANDS

Whatever else a Chola, or half-caste, woman may be doing, whether minding her baby or her blouse or her sheep, she is almost invariably spinning, too, pushing coarse yarn with a ball of waste wool and a short spindle which she twirls incessantly. Living up in the mountains, remote from other sources of supply, the women produce the yarn from which nearly all their clothing is made.

Photo, G. M. Dyott

always much in evidence at public gatherings such as the races, bull-fights, etc. Vigorous physical exercise is almost unknown to them, hence their pallid complexion, which, by the way, is considered a beauty rather than otherwise. The usual feminine love of adornment is well developed, and when decked out in all their finery they make a picturesque sight, driving along the boulevards in magnificent motor-cars with all the airs and graces of true Parisiennes.

Unfortunately this, the better class, represents but a small minority in the total population, so if a comprehensive

idea is to be given of the people as a whole, attention must be drawn to all grades alike, from the intellectual member of society in the capital to the naked savage living in remote corners of the far-off jungle. Between these two extremes every grade and variety can be found, but for ordinary purposes they can be classed under three general heads: those who live on the coast, those who live in the mountains, and the savage tribes of the forest.

One of the most pleasant aspects of life on the coast is to be found about the large haciendas, or farms, located in the more favoured districts where



CROSSING A PERUVIAN STREAM BY CABLE-CAR

Bridge-building has always been a matter of practical concern in Peru, owing to the immense network of waterways that covers the country. Where better types of bridge are not practicable the natives stretch a cable across the stream, with a ring from which a basket or car is hung, sitting in which the passenger hauls himself across by means of a cord

Photo, G. M. Dyott

irrigation is possible. The hospitality of these places is proverbial, and the lavish hand with which it is meted out to the traveller always remains in his memory as one of his most pleasant impressions of the country. The growing of cotton and sugar-cane is an important industry, and during the Great War the export of these commodities assumed very large proportions. The fact that rain never falls, and agriculture is carried out only under irrigation, removes the worst enemies of the farmer, namely, drought or too much rain. The mechanical regularity with which crops can be harvested as a result is, to say the least, extraordinary.

Labour on these estates is recruited partly from the so-called mountain Indians and partly from the very mixed working population on the coast, most of whom are directly descended from those Indians who, in pre-Hispanic times, attained a very high order of civilization of their own on these barren shores. There is also a considerable Asiatic population along the fringe of the Pacific, with the usual sprinkling of

negro blood, but the latter does not exceed two per cent. of the total inhabitants at the outside.

The prevailing language of Peru is, of course, Spanish, but it would be incorrect to say that it was universal, because in the Sierra, or mountains, which are chiefly settled by Quichua Indians, the Quichua tongue predominates, and in many a village Spanish is quite as useless as English. Should we start to probe among the aboriginal tribes of the Montaña, we find there innumerable languages or dialects which have little or no resemblance one to another, so that the traveller in these far-removed districts is faced with quite a difficult problem in making his wants known to the various tribesmen with whom he comes in contact.

Enjoyable as the stranger may find life on the coast, it is not until he mounts a sturdy mule and sets out over the mountain trail that the real heart of Peru is revealed to him. The first ascent of these high altitudes is an experience never to be forgotten, it being essential to pass up narrow gorges, abrupt defiles,

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and along narrow trails cut shelf-like on the sheer mountain-side, where a false step would send one to eternity 2,000 feet below. On attaining an elevation of 3,000 feet above sea level the temperature becomes much cooler and the haze gives way to an atmosphere clear as crystal. Up to about 7,000 feet all is stark and barren, but above this point the mountain sides show signs of vegetation. At times the patch-like effect produced by the cultivated terraces is unique, and how it is possible to ever reach some of these, let alone cultivate them, is certainly a puzzle to the observer.

At two points it is possible to cross the most westerly ridge of the cordillera in a comfortable railway coach. Both of these journeys are worth making, especially the one from Lima to Oroya over the lines of the Ferrocarril Central; the other, to the southward, ascends to Cuzco from the Port of Mollendo. There are many other spur lines running up into the foot-hills, but they are of local

importance only. Such towns as Piura, Trujillo, Cajamarca, Cerro de Pasco, Huancayo, and Arequipa are of great interest, reflecting the customs of old Spain to an even greater degree than Lima.

Cuzco is particularly worthy of a visit, since it was the capital of the ancient Inca empire and forms a veritable doorway into the ages of the past. Its narrow streets, which in places lead between walls of great antiquity, the curious mixture of architecture, ancient and modern, to say nothing of the squalid Indian population, picturesque in their dirty rags, stir the imagination and make one wonder what might have been had the hand of the "Conquistadores" been less heavy.

It is generally assumed that the yoke of Spain is responsible for the present degraded state of the Quichua and Aymara Indians, who once held sway over these deserted Andean uplands. This I think is a debatable point, as on the arrival of Pizarro and his band the Inca empire was already tottering.



INDIANS WHO DELVE FOR COAL IN THE SANTA VALLEY

Coal abounds throughout Peru, and is being increasingly worked. Strong vertical seams of anthracite crown the hills for miles, and other rich deposits have been found upon the sea-coast. These mountain Indians, holding the quaint big-brimmed hats made locally, are employed in the coal-mines of the valley of the Santa river, which enters the Pacific at Chimbote

Photo, G. M. Dyott



COGY COTTAGE HOME IN THE VERDURE-CLAD FOOT-HILLS OF THE UPPER MONTANA

Nature is generous in the long region of the foot-hills and slopes on the eastern side of the Andes, which is known as the Cabecera de Montana an distinguished from the "Montaña real," or region of high forest. In these upper regions the climate is similar to that of California, and healthy for white men prospecting the vast gold and rubber bearing areas. The Indians live well by hunting, fishing, and tilling small patches of ground, and though addicted to vice indulge in warfare too by no means so savage as commonly reported.

Photo. G. M. Ayer



BUSY AS A BEE OUTSIDE HER BEE-HIVE HUT IN THE FAIR VALLEY OF THE PANGLOSS RIVER

Some thirty different tribes of forest Indians inhabit the vast, extraordinarily fertile region of the Amazon plain, known collectively as the Montaña de Para. In the valley of the Pangloss river the natives build snug huts, heavily thatched all over, and as the occasional traveler passes he may see the stout, physically well-developed women sitting outside their neat homes weaving the cotton fabric veil of which they fashion garments, worn either as protection against mosquitoes than from any sophisticated sense of propriety.

Photo, G. M. Dyett

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True, the Spaniards might have held the people together and regenerated their flagging energies. But they did not, so the Incas, being a decadent race, were sent headlong down the path on which they had started.

Swan Song of the Quichuas

Those factors which had caused them to become mighty were the very ones that now precipitated their fall. Communism was rampant, no one worked very much, individual effort and initiative had long since been snuffed out. Lacking, therefore, in cohesion and all the essentials of a virile race, the arrival of a strong and aggressive people among them only accelerated the process of decay which sooner or later was bound to lay them low.

Sad and forlorn as the Quichua Indians now appear to the observer, it is not necessarily the result of oppression. In fact, had they been allowed to break up unmolested, it is doubtful whether any would have been alive to-day to relate the story of their ancestors. This thought has often come to me while riding over some undulating storm-swept puna, void of habitations of any kind. Suddenly there comes floating on the wind the melancholy note of the pan pipes played by some solitary Indian not far away tending his sheep. It is not the music of an enslaved race, but rather the swan song of a people restrained from reverting to the oblivion out of which they sprung and into which they must inevitably return.

Easy Contentment on the Sierra

The characteristics of the mountain Indians of Peru are virtually identical with those of the Indians of Bolivia (described in pages 449-477). They are quiet, docile folk, living in mud huts thatched with grass, or else more pretentious dwellings in whose construction eucalyptus wood largely enters. They are all landowners, each one having his own "chacara" or holding on the mountain-side, where

most of his foodstuff is raised. The disinclination to work is not so much a habit born of laziness as the direct result of their being able to provide sufficient to exist on without entering into the employ of others who pay in coin which, when all is said and done, is of no real value, seeing that they have no need to buy anything. Their wants in clothing are indeed simple, and usually consist of rough garments made out of homespun, with the inevitable poncho, a species of blanket with a hole in the centre through which the owner sticks his head. Add to this a hat of straw or felt made locally, a pair of raw-hide sandals, and possibly a saddlebag made of fabric hung over the shoulder, and the mountain Indian is set up for life.

Low Level of Native Intelligence

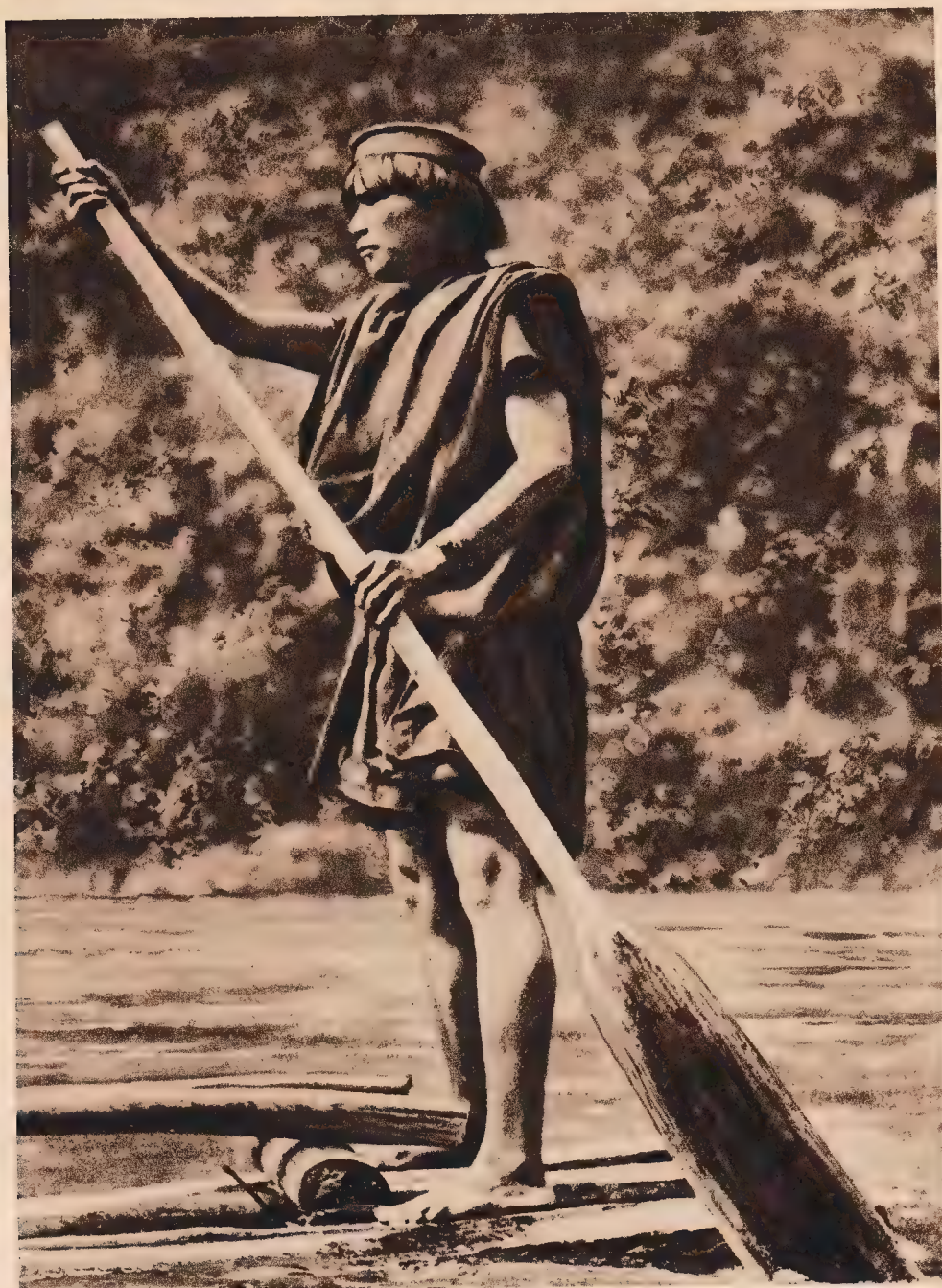
The men are addicted to chewing the leaf of the coca plant, a habit that dulls their intellect if indulged in too freely. The women, who seldom use it, are more quick-witted, and, if not too timid, are apt to answer more coherently when spoken to. It is almost impossible for the stranger to mark any difference between the pure Quichua Indian and the half-caste element which is also fairly plentiful in the Sierra.

The first sign of awakening intellect is generally shown by the discarding of sandals in favour of modern shoes. This seems to be the only line of demarcation between the cholo and his more enlightened brother. The term cholo really refers to those of half-caste origin, but it is now universally applied to all whose intelligence is below a certain standard. Just what that standard is it would be impossible to say, but it is not high, and very few have passed it.

Those who wander much through the interior generally have occasion to remember the word "abandonado," or abandoned. You will be riding your jaded mule over some endless plateau expecting to encounter a settlement,

PERUVIAN INDIANS

Of Sierra and Montaña



River Indians of the Peruvian Montaña are almost as much at home in the water as out of it, and can handle the craziest form of canoe

Photos on pages 4049-4056, by G. M. Dvott



Her disk-shaped ornament hanging from her nose is the Tambo Indian mother's pride, but surely a temptation to baby fingers



That they are people of importance is shown by the masses of beads worn by this Campa lady and her winsome little daughter



*Cashibo Indians eat their aged relatives when these are past work :
a custom due to pious desire thus to assimilate the parental virtues*



*To the victor the spoils ; and thus did these women of three separate
tribes on the Lower Pyrene River become the wives of one warrior*



Mosquitoes are a plague on the Pastaza River, and the Murato Indians don garments of cotton as some armour against their bites



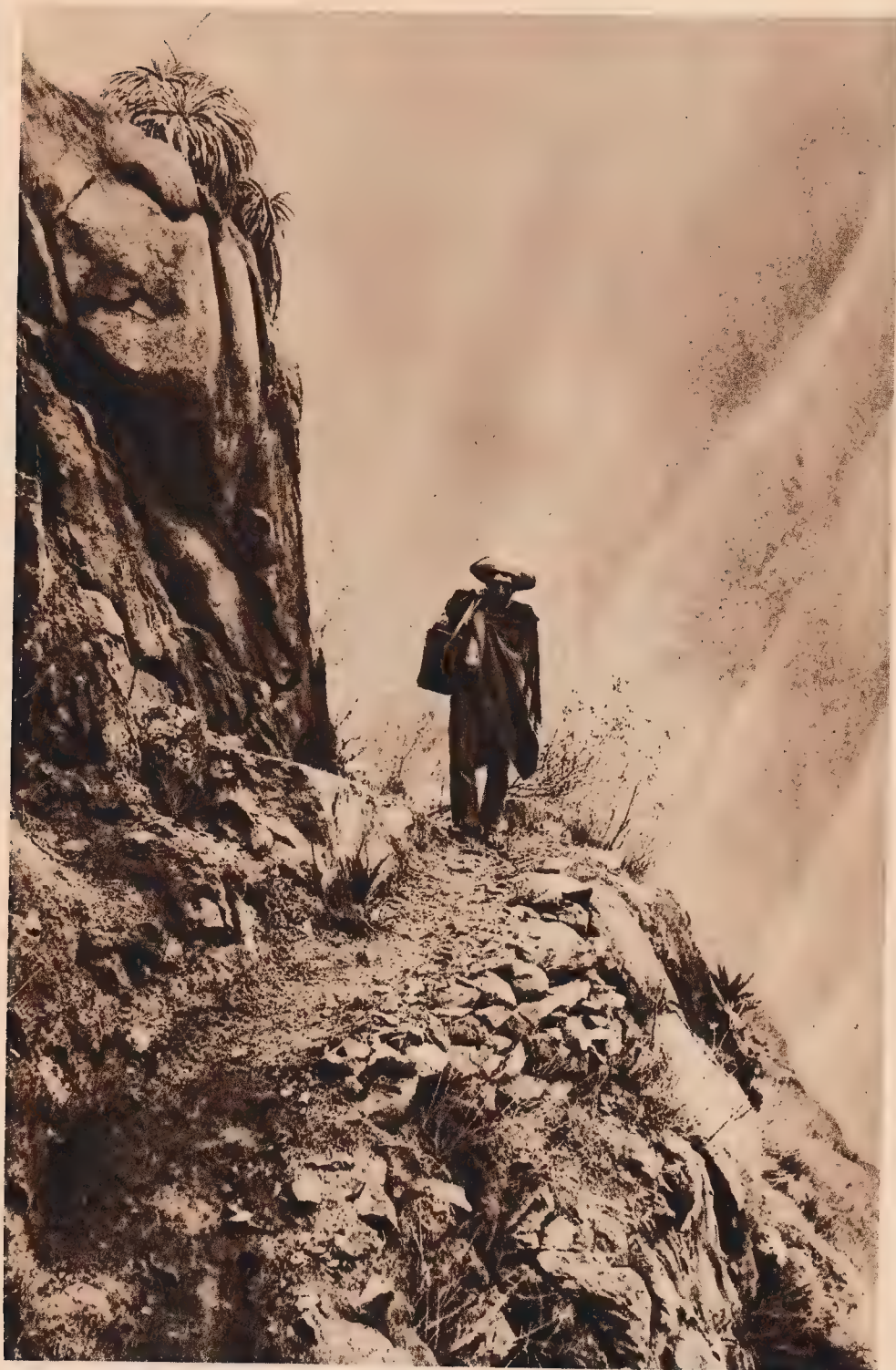
Married at twelve—for life is short in the Peruvian Montaña—the girl wife faces life beside her boy husband, already a great hunter



Set high upon a ridge of the towering sierra, this mountain village of Peru has almost the air of a fortress. But the structures are all of adobe mud, grass-roofed, making flimsy shelter for their poor Indian occupants



Immensely impressive are the high regions of the Andes of Peru. Here, in the plaza of a mist-swept village, a pack-train halts while the mules enjoy a good feed of alfalfa and the muleteers a welcome rest



Sure foot and steady nerve are needed on the shelf-like trails in the Andes. One slip would plunge a man to death, thousands of feet below

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the name of which has been given by your guide and which you presume to be a thriving village where you can pass the night. With growing anxiety at not reaching your destination in good time, you call out to your "arriero," for the hundredth time: "José, where is Cochabamba?" "Only a little farther, señor, near that lake," he replies, pointing to a silvery patch of water not far off.

You arrive at the lake, and still no signs of the pueblo. So losing all patience at the ignorance and stupidity of José, who has apparently landed you in a nice predicament, you turn on him and, in the best Spanish at your command, tell him exactly what you think, ending up by saying you believe he does not know himself where Cochabamba is.

"But we are there, señor," he answers, meekly pointing to a pile of loose boulders lying round about. "This is Cochabamba."

"But where are the inhabitants?" you ask.

"There are none, señor. This place was abandoned many years ago."

So, cursing your luck, you camp behind an improvised wall of rocks to break the force of the night wind—a sad but wiser man. Had Cochabamba been a group of huts, it would have by no means implied a comfortable night under cover. The natural impulse would have been to approach the least dirty and propose yourself for the night, plus a good square meal for the price of a large silver coin. But this is not done—at least, not with success. To your inquiries for food there is only one

answer: "No hay." ("There is none.") "But how about those chickens? I would gladly buy one," you say.

"I am sorry, señor, they belong to someone else."

"Well, never mind, just let me sleep under your roof. So long as I can get



WILD HUMANITY ON ITS GUARD

Mother and baby, closer than the face even of the baby, whose mother's expression is almost neutral in its overcast ferocity. They belong to the Pajonal tribe of Indians, noted for their savagery and hostility to the whites. The making of their portraits may involve not a little danger to the photographer.

Photo, G. M. Dyott

out of the rain it will be all right." "But, señor, we are already overcrowded, and there is no room within."

So you turn away disgusted and, with a frugal repast from your own saddlebags, lie down in the open, cold and wet, not to sleep, but to pray that morning will soon come and with it the sun to warm your chilled body. No wonder the Incas worshipped the

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heavenly orb! In cases like the above, if you are wise you follow the indirect method of attack. Having selected the hut you expect to sleep in, you approach it and inquire of the occupants your whereabouts; then, producing a flask of "aguardiente," you invite the household to join in a "copita." This is readily accepted, and healths having

eggs. Besides, there is ample room in our poor dwelling," etc.

So the victory is won by kind words and a little human interest in the affairs of the humble. At first one feels a despicable wretch at the fraud and deception practised, especially if the coin proffered at departure is refused. But after many experiences of a similar



CHOLAS WAITING CUSTOMERS FOR THEIR CAKES AND ALE

Among the half-caste population of the Peruvian sierra a principal occupation seems to be that of a salesman, though buyers are few. These women are offering cakes and chicha, a not very palatable native beer made from corn, consumed in large quantities by the mountain folk. Huts where chicha is on sale usually advertise the fact by flying a small white flag over the door

Photo, G. M. Dyott

been drunk, you ask after the welfare of the children, etc.

Friendly relations once established, you mount your mule slowly, saying that you must be on your way or darkness will overtake you before you find a resting-place. If these tactics are judiciously employed the result is un-failing, and before you have had time to climb back into your saddle, the señora will say: "But won't the señor spend the night under our humble roof? We will give you a bowl of soup, we will kill a fowl, and there are many

nature, the interest which these people inspire is certainly genuine.

The mountain Indian does not concern himself with much else outside the tilling of his plot of land or tending his few sickly sheep. As a labourer in the mines he works indifferently. But there is no one else to take his place, since the strain on the heart and lungs is only to be tolerated by those born and bred at high altitudes.

A curious system of contracting for labour of this kind is in vogue. A family, or possibly a whole group of



POOR CHOLAS PULVERISING WOLFRAM IN THE ANDES

Peru's mineral wealth includes almost every known ore, stored in the whole of the vast region which is nicknamed by the Andes. One of the many minerals found is wolfram, in which the valuable tungsten occurs. Methods of working are still very crude. After being brought to the surface and sorted by hand, women crush it to powder by grinding it between large stones.



SECOND STAGE IN THE PREPARATION OF TUNGSTEN

After the women have crushed the ore to powder it is placed in a hand jig and concentrated. The valuable mineral tungsten sinks to the bottom, while the worthless material comes to the top and is periodically removed by hand. When more scientific methods replace the present primitive system of working tungsten will be a source of considerable revenue to the republic.

Photo, G. M. Eyer



FALLEN FROM THEIR FORBEARS' HIGH ESTATE

Capital of the Inca empire, Cuzco's streets are trodden still by Indians in whose veins runs Inca blood. Of refined features and often of light-coloured skins, they regard the Spanish-speaking peoples as interlopers and intruders

Photo, G. M. Drott

people from the same village, agree to put in so many hours' work during a certain time. Arriving at the mine, men and women at once set about their task, the difficulty being not to get them to labour so much as to get them to stop during specified hours. I have seen such men work three weeks on end, all day and all night, with the exception of ten nights.

In this manner two months' labour is crammed into five weeks, and, having collected their wages, the party move off, possibly returning the next year for

a similar period, but seldom remaining longer than the time contracted for. The labour problem is a very difficult one, and for that reason alone it will be some time before Peru's enormous mineral wealth can be exploited. Still, with good management, it is quite surprising what can be done.

When we pass over the last and most easterly ridge of the Andes and enter the Montaña the whole aspect of life once more suffers a complete change. This great wooded section of Peru, representing nearly two-thirds of its total area, is sparsely populated, difficult of access, and in many places quite unexplored. It has been roughly estimated that the aborigines of the forest number some 300,000 all told, divided into ninety or more tribes, but their exact number is a matter of conjecture. All we do know is that their ranks are being gradually diminished as civilization spreads its net around them. Many years must elapse before these

various tribes can be accurately classified, since there is so much overlapping that it is difficult to say where one begins and the other ends. Some are more powerful and numerous than others, and there are those, again, who have reached a considerably higher state of development in both language and elementary knowledge of agriculture. The great point for the reader to bear in mind is that, although many customs are peculiar to certain tribes, there are others that are common to all Amazonian Indians, whether they be in the



CYCLOPEAN STAIRWAY TO THE FORTRESS OF SACSABUAMAN

Chief among the ruined remnants of the Inca empire is the gigantic fortress on the hill of Sacsabuyan, overlooking the city of Cuzco from the north. Huge stones that could only have been shaped and brought into position by the order of despot, regardless of Indian labour and life, form a stairway up the sacred hill now trodden only by curious travellers or by indifferent natives.



OUTER WALL OF THE TEMPLE OF THE SUN AT CUSCO

Inca structures are remarkable for their stone masonry, of which the most peculiar feature is the *disregard of uniformity in the size and shape of the stones*. Cubical blocks of rectangular form were *exclusively* employed, but polygonal stones were also used, each stone being fitted into its fellow in the wall by great labour, and with such nice adjustment that mortar was never used or required.

Photo, G. M. Dyott



FINE SPECIMENS OF SICUANI POTTERS AND POTTERY

Some really beautiful and ingenious pottery is made by the Peruvian Indians of the high plateau of Titicaca, and its manufacture is a considerable industry in Sicuani, Canchis province, where these highly intelligent looking Indians have their home. Immense earthen wine jars, similar in design to this one but much larger, and probably of pre-Hispanic manufacture, are found in the coast valleys



RUFFLING IT IN CLOAK AND RINGLETS IN ANCIENT CUZCO

Successive of the bell-rings is the gay costume of this Indian, standing in Cuzco against massive stone-work that tells its story of Inca domination. The Spanish city is largely built on the foundations of former Inca work, and Indians speaking the Quechua language form the bulk of the population that throngs its Indian markets and its streets, so narrow that wheeled traffic is virtually non-existent.



WATER-PEDDLING IN CUZCO

A thing of shreds and patches, the Inca Indian pads the streets of Cuzco, focus of his old traditions, hawking water from the barrel roped upon his back

Photo, Publishers' Photo Service

"selvas" of Brazil, Peru, or Ecuador. Peruvians call these forest Indians "salvajes," or savages, as distinct from the ignorant Andean population whom they designate as cholos, the word Indian being little used except as an expression of contempt. The Indian of the Peruvian Orient is by no means a degenerate, except where he comes in contact with the whites. In his native state he is alert, active, and agile as a panther in the chase. He fights with poisoned

darts and blow-gun, spear, or bow and arrow, all with equal facility. And I have seen one seize a rock when no other weapon was handy, and hurl it at a deer bounding along the banks of a river, hitting his quarry square on the head.

They learn quickly, and in many things show surprising aptitude and intelligence. But just how primitive they really are can be better appreciated when I say that if you show one a photo of himself it would convey absolutely nothing to his untutored mind any more than a dog would recognize a picture of itself. In highly civilized communities we are apt to overlook the fact that it requires understanding to read a photograph, that is to say, if perspective or its equivalent do not enter into the composition.

In common with other aboriginal races the Indians readily assimilate the vices of the white man. It is also a recognized fact that, whenever they adopt something suggestive of civilized clothing, they soon succumb to the ravages of consumption and other pulmonary complaints. Thus a natural process of self-extermination is continually transpiring which makes it more than doubtful whether they will survive in sufficient numbers to be of any real use in years to come.

Among the more formidable tribes can be numbered the Campa, Aguaruna, Jivaro, Murato, and Witoto groups. These names, however, are not known to the tribesmen themselves, but have been given them by others. For example, an Orejone Indian would not tell you he belonged to a tribe of that name. The word signifies big ears, and was given them because they enlarge the lobe of the ear to great size.

One tribe will often apply a name to some other tribe, but it never seems to occur to its various members to associate themselves together under some distinct name of their own. As for naming individuals, that again is a rather involved subject. A man might be called after some bird or animal, but that

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would correspond to our nickname, his real name being guarded as a strict secret, for if his enemies knew it he would, according to their ideas, be very much in their power.

There are many who labour under the delusion that these people are black like the negro; as a matter of fact, their colour varies from the very lightest copper to rather a darker tint. Their hair is generally straight and black, although in children dark brown hair is

quite common. Men and women are physically well-developed, inclined to be short, and have by no means a revolting look except when painted and decorated for some great occasion. Polygamy is usual where women are plentiful, but with those tribes where men predominate a man is lucky if he gets even one wife.

Although the sexes have their distinctive duties in life, they live as a general rule under the most amicable terms. Cannibalism in a mild form is



QUICHUA WIVES AND MOTHERS FROM THE PERUVIAN UPLANDS

Quichuas are the original Indians of the Peruvian Sierra who formed the great population under the Inca regime. Simple-living people, clad in rough homespun, straw or felt hats made locally, and sometimes rough-hide tunics, they are rather melancholy folk. The men are somewhat dull of speech, partly owing to their indolence in chewing coca leaf, the women more quick-witted.

Photo, G. M. Dyer



HUMAN NERVE AND ADROITNESS FITTED AGAINST BRUTE STRENGTH AND FURY THRILL THE HEART OF PERU
 Bull fighting, with its aggressively irascible fascination for all peoples in whose veins Spanish blood runs, remains a national sport in Peru. Lima, the capital, enjoys its full complement of the frenzied bullring situated in the Plaza del Acho, on the north side of the Rimac river. Built in 1765, it has accommodation for eight thousand spectators, and on the frequent occasions of a great display every seat around the huge arena is occupied by Peruvians, half-breeders, and Indians, all in an equal state of agonized excitement.
Photo, G. M. Dyall

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occasionally practised, but the systematic killing of human beings for the pleasure of eating them is unknown. The greatest degradation that can possibly befall a man is to be eaten by his enemies. For this reason there are some tribes who feast on certain portions of their victims after they have been slain in combat. In doing this they believe that the physical strength of their adversary enters into their own body, so that the ceremony is more in the nature of a religious rite than a banquet to satisfy their appetites. Women are usually tabooed from taking part in such feasts.

In the matter of clothing not much in the way of variety is to be observed. It is chiefly conspicuous by its absence, except in districts where mosquitoes are plentiful. In such parts a long shirt called "cushma" is worn, its sole object being to protect the wearer from the ravages of these venomous insects. Clothing is never adopted out of any sense of propriety, and in the Putumayo is dispensed with entirely, different coloured pigments being smeared on the skin instead. The effect produced by one hundred or more of these people dancing outside their communal dwelling, their bodies daubed over with red, yellow, and white, is grotesque and savage in the extreme.

A good deal of variety is to be found in the form of habitation built by the different tribes. The Campas make only temporary shelters of wild cane, which are occupied for a time and then abandoned in favour of a new one in some other locality. The cause of abandoning them is, as a rule, the death of someone in the household. The spirit of the deceased needs a house to dwell in; hence they leave the old one for its particular benefit, burying the body in the centre before vacating the premises.

The Aguarunas go to the other extreme, and the neatness, to say nothing of the geometrical precision, of their large dwellings is quite remarkable. They are in the form of a perfect oval,



SELF-SATISFIED VANITY

From their practice of enlarging the lobe of the ear by inserting immense disks of wood the name Orejone, signifying big ears, is given to one Peruvian forest tribe on the Napo river

Photo, G. M. Dyer



AMAZONIAN HUNTER PROUD OF HIS METAL SPEAR

Besides bows and arrows, most of the forest Indians use the spear as a weapon of the chase. The haft is of stout wood and the point or blade is usually of chonta palm, which is almost as hard as metal. A few spears are found with metal blades, probably taken centuries ago from the Spanish pioneers, and naturally are highly prized by their fortunate possessors

Photo, G. M. Dyer

the roofs heavily thatched with palm-leaves, and the walls formed of straight poles driven vertically in the ground and lashed together in a very substantial manner. At either end is a large slab of wood which acts as a door. During the hours of darkness this is barricaded with strong cross-members.

With the more warlike tribes observation towers built upon long poles 25 feet high are not uncommon. They are generally adjacent to the house, and command a good view of the country around. From these lofty perches a sharp look-out is kept against possible attack.

Publicity is never courted in the jungle—just the reverse. Safety lies in silence and obscurity; hence the Indian does not advertise his whereabouts. He secretes himself away in a remote corner where he can live unmolested and safe from marauding bands. He will even go to great pains to make the pathway which leads to his humble home as obscure as possible, and the more difficult it is to follow the better he is pleased.

Contrary to what one might expect, food is always the great problem. A tuberous root known as yuca is grown

by many tribes, likewise the vegetable banana or plantain. These two form the chief articles of diet, and are consumed on all occasions. Where a tribe lives near a river fish are speared, whenever possible, or else caught in cleverly arranged traps. Of meats, wild animals, such as monkeys, are considered a great delicacy, likewise jungle fowl. The tapir is only eaten by certain tribes, and even then under restrictions.

The great obstacle, of course, is the difficulty of preserving food in the extreme heat. Everything goes bad very quickly, and it is a case of feast or famine. Every morning the entire community hunt for food, and at noon the one meal of the day is prepared. What is left over goes towards the evening repast, and the remnants, if any, for breakfast the next morning. Certain delicacies are to be had, such as the heart of special palm-trees, large snails found in the woods, or else peculiar white grubs which bore their way into the fallen trunks of chonta palms.

There is not much to tempt the appetite of the fastidious, but after a week on nothing else but water the

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palate becomes less particular, and the most appalling dishes are devoured with relish. Fermented drink in some form or variety is brewed by almost every tribe, and on those occasions when celebrations are held excessive drinking is universally indulged in. Some of these benighted people even imagine that the more intoxicated they become the more they please the good spirits who watch over them.

It is not an uncommon practice among some to assist their old relations out of the world as soon as their span

of usefulness is completed. The young also are given very little encouragement when coming into it. From earliest infancy, when the newly-born child is treated to a cold plunge in the river, it has to lead a Spartan-like existence in every sense of the word. Weaklings soon succumb and only the very robust have a chance of survival.

The slightest symptoms of bad health are attributed to evil spirits and may receive drastic treatment, as, for instance, a small boy whom I saw in one household. He was suffering from a



OUT AFTER WILD FOWL ON THE BANKS OF THE PANGOA RIVER
Dwelling in the valley of the Pangoa river, this Indian belongs to one of the many subdivisions of the Campa tribe, widely distributed over the Amazonian basin. Keen hunters, their only weapon is the bow, and unlike some of the other tribes they use no poison on the arrow. In his dressless gown of wild cotton, and plumed coronal, he shows a certain nobility of feature and of character

Photo, G. M. Dyott



DELIGHTFUL MODE OF TRAVEL ALONG THE WINDING WATERWAYS OF THE MONTAÑA OF PERU

It is estimated that in the Montaña of Peru there are twenty thousand miles of streams and rivers, affluents of the Amazon, available for navigation by small boats. All the Indians are expert watermen, the native craft employing being rafts of balsa trunks and dug-out canoes, often of cedar. These are about thirty feet long by two feet wide, and occasionally have in stead of planked but are made of woven reeds. They are propelled by paddles of willow wood.

Photo, G. M. Dyar



PACK-TRAINS GATHERED AT THE RAILHEAD, CHILE, TO TRANSPORT FREIGHT OVER THE SIERRAS

As the terminus of the railway from the seaport of Pucusay, Chile is a very busy place. Twice a week hundreds of mules, horses, and pack-animals converge there to transport the freight brought by train from the coast into Cajamarca and other towns of the interior. Chances stand upon the western Cordillera, and it is an extremely hot and arid place, where nothing grows to relieve the arid barrenness of the rock, except a few poor bushes near the foot of the river.

PLATE 6. H. 2500



SHY CAMPA ADOLESCENCE

Campa Indians are well-developed men, pleasant faced when not paint bedaubed. All the members of this tribe wear cotton shirts, or cushmas, as protection against mosquitoes

Photo, G. M. Dyott

complaint of the eyes, which was regarded in the light of an evil omen of such a serious character that the unfortunate child was deliberately hung up to a tree in the forest by his family and there left to die.

Another curious custom of the Muratos is that of drowning a newly-born infant if its sex is not in accordance with the parents' wishes. Luckily, their desires are not always expressed in advance. But should they be so, and disappointment follow, the offending babe is hurled into the river without further ceremony. The river is the natural burial ground of many, but men killed in action are often mummified and placed in the centre of a hut as an object of veneration. Other tribes, again, hang their dead in the river until the fish have picked the bones clean.

The skeleton is then dyed red and placed in the house.

It seems astonishing that such customs can still survive within a comparatively short distance of Iquitos, the great inland port of Peru on the Amazon, 2,147 miles from the open sea. It is, however, easily explained, for throughout this vast area, covered with exuberant vegetation, no pathways are found except the rivers themselves. The main streams, stretching out in all directions, are like great tentacles to civilization. They are traversed in up-to-date launches, and the banks are dotted with a fair number of settlements. But away from the river all is unknown, and to hack a pathway



ARROWSMITH AND FLETCHER

Among his fellow-tribesmen of the Peruvian Montaña this Campa Indian was honourably known as Chucupiari, which being interpreted means the maker of arrows

Photo, G. M. Dyott



SKILLED IN THE ART OF BLOWING INSTANT DEATH

Some Peruvian forest Indians are experts with the blow-gun, almost identical in make and use with the weapon of the Dayaks of Borneo, illustrated on pages 826-832. The Peruvian tribesmen use a poison on the darts which causes paralysis of the heart immediately it scratches the skin, without however affecting the edibility of the victim, as the poison is only fatal if it enters the blood direct

Photo G. M. Dyett



CLOISTERS OF THE CONVENT CHURCH OF LA MERCED AT LIMA

Capital of a country where Roman Catholicism is a powerful living force, Lima has some magnificent and richly endowed churches. Apart from the cathedral, one of the finest is that of the Convent of La Merced, whose proudly imposing cloisters are here shown. Conventual establishments both for men and for women are numerous in the city, which altogether has some seventy religious foundations



IDENTIFICATION BADGES IN PERU

When a Peruvian Indian sets out on a journey he usually dubs his face with scarlet dye—with grotesque effect—to indicate the tribe to which he belongs. Necklaces of seeds and beads represent his total worldly possessions.

through the dense undergrowth is a herculean task.

Hence, while the half-caste settler keeps to those places that are easily accessible, the Indian lives a life of complete seclusion far from the haunts of the white man. Outside of Iquitos there are many settlements of importance where natives engage in business of some kind or

another. Cotton and sugar-cane grow abundantly, coffee and vanilla beans thrive, and Panamá hats are manufactured in places like Moyobamba. And then the collection of rubber was at one time the occupation of thousands of half-breeds.

Since the Great War the Upper Amazon has suffered from stagnation. Trade in Iquitos, formerly a busy metropolis, is almost dead, and until Europe itself recovers from the effects of the war not much can be expected from these extremely fertile but distant lands. Oil will undoubtedly play a big part in future development, likewise timber and the mineral riches on the eastern slope of the Andes. Then, with a comprehensive scheme of transportation, a period of prosperity will ensue.



SCARLET STRIPES THAT SPELL DANGER

Facial marks of vivid scarlet proclaim this lad to be of the very formidable and treacherous Jivaro tribe settled near the Cachi Yaru river. His wristlets are of snakeskin, decorated with tufts of coloured feathers.

Photo, C. M. Doyle



CAJAMARCA, RICH IN MEMORIES OF PIZARRO AND ATAHUALPA, THE LAST OF THE INCAS

Capital of the department of the same name, Cajamarca is an important town of the Peruvian interior. It stands on the eastern slope of the Cordillera, twenty miles by railway north-west of Pucallpa, on the Pacific, and is picturesquely located in a bowl-shaped valley, rich in corn and alfalfa, and abounding in crystalline iron. On a little hill are remains of the palace of the last Inca emperor, Atahualpa, who was seized here by Pizarro, and near by are the *Tafos del Inca* last resting place, where Atahualpa was killed by the Spaniards in 1533.

Plate 6. A. D. 1908

Peru

II. From Inca Empire to Latin Republic

By C. R. Enock, C.E., F.R.G.S.

Author of "The Republics of Central and South America," etc.

PERU fronts upon the Pacific Ocean, stretching from latitudes $3^{\circ} 21' S.$ to $18^{\circ} S.$, with about 1,400 miles of seaboard, extending thence across the mountains into the forests of the Amazon, which great river affords the State what is almost the equivalent of an eastern seaboard, ocean steamers from the Atlantic ascending the Amazon for 3,000 miles.

The official area of the republic, including that portion occupied by or in dispute with neighbouring States, is given as 740,000 square miles; without the disputed territories it is about 439,000 square miles.

The physical configuration of the country falls into three distinct zones; that of the littoral, that of the mountains, and that of the Amazon-drained plains and forests beyond.

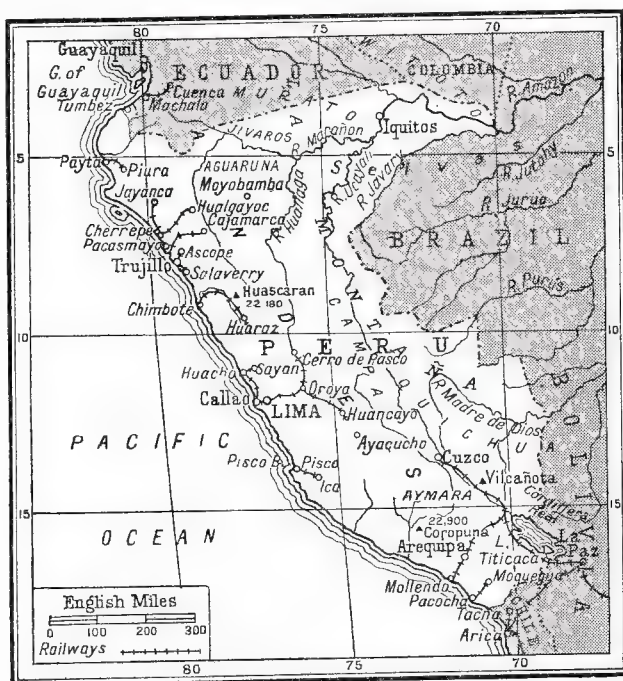
Although the country lies entirely within the tropics, the general conditions are not such as would be expected in the torrid zone. The coastal region, a strip less than a hundred miles in width to the foot-hills, is almost entirely free of vegetation, the purely desert areas having a Sahara-like aridity, a condition strongly marked north of Lima and Callao, and in those provinces, such as Tarapaca, now in Chilean possession. The condition follows on the almost entire absence of rain, due to two causes—namely, the interception of the moisture-laden trade winds from the east by the Andes, and the influence of the Humboldt current, flowing in a northerly direction up the coast, with a prevailing cool wind from its lower temperature, which takes up moisture instead of depositing it.

At certain seasons, however, a slight mist-drizzle, or "garua," falls, sufficient to permit the wild flowers to spring forth. Under irrigation great quantities of the Peruvian cotton, also sugar-cane, vines, and other products flourish.

The Andes consist in Peru of two—in places three—main ranges, namely, the western, the central, and the eastern Cordillera, a system which covers a large part of the country, reaching a width of 300 miles. Vast, relatively bleak tablelands or "altiplanicies," often enclosing large lakes, are the predominating feature, and in the abrupt intervening valleys flow great streams tributary in most cases to the Amazon, their waters born of the perpetual snows of the high summits and the heavy and constant rainfall. Smaller streams run to the coast.

The highest peaks of the Peruvian Andes reach more than 20,000 feet above sea level, the principal being Coropuna 22,900 feet, and Huascarán 22,180 feet, while the elevation of the tablelands and principal passes is from 12,000 to 16,000 feet. Towns of considerable size flourish in these high regions, and great mineral wealth, especially in silver, gold, copper, lead, and in places coal exists.

Descending thence to the Montaña, or forested region, another world is



THE REPUBLIC OF PERU

PERU & ITS STORY

encountered. The line of tree-life is entered at 11,000 feet, whence the country slopes steeply to the vast Amazon forest system, crossed by innumerable streams and inhabited in the main by tribes of savage or semi-savage Indians, a region of great potential wealth, at present barely represented by the single industry of rubber-collecting.

Dawn of Peruvian History

The history of Peru may be said to begin with the Incas, whose dynasty appears to have been established towards the close of the eleventh century A.D. Prior to the Incas there flourished a folk which may be described as the "Andine people," of Aymara race, whose arts and culture the Incas inherited, a folk whose culture whether aboriginal or derived, must have been a very ancient one, doubtless contemporaneous with the early cultures of Chaldea and Egypt, with both of which certain analogy has been drawn.

Their principal remains are in the megalithic fortresses and other structures still scattered over the country, and in pottery, and so forth. The remains of other ancient folk on the seaboard would seem to point to some Mongolian origin or contact. Indeed, the type of aboriginal found all over the country is often strikingly Mongolian.

The last reigning prince, Atahualpa, was shamefully executed by Pizarro and the Spaniards. To his father, Huayna Capac, is attributed the construction of the famous Inca roads, running from Cuzco, the ancient Peruvian capital, to Quito, more than 1,000 miles. The Inca rule has been described as a beneficent Socialism, and it was certainly a system of just apportionment of the resources of the land to the general good of the community.

Pizarro and the Conquest of Peru

This civilization was almost completely stamped out by the Spaniards. In 1526, their enthusiasm aroused by the stories of voyagers, Francisco Pizarro, a poor emigrant from Spain to Panamá, Diego Almagro, and the priest Hernando Lluque, signed a deed of partnership to conquer the land lying south of the Isthmus vaguely known as Peru. There were great hardships and disappointments on the first voyage. In the midst of a mutiny of his discontented followers, Pizarro drew with the point of his sword a line upon the sand of the desolate shore where they had landed. "North of this line," he exclaimed, "lies Panamá, poverty, and probably imprisonment for debt and failure; south lies Peru, and perhaps untold gold. Let those who will

return; for my part I go south—who follows?"

Only a dozen stepped across the line to join him. These intrepid spirits were afterwards rewarded when Pizarro went to lay his plans before the Court of Spain—which he favourably impressed. Subsequently in 1532, Pizarro and his followers reached Cajamarca, in the Andine fastnesses, and the Conquest of Peru was accomplished almost at a blow. Pizarro ruled the country until 1541, when he was assassinated by Almagro and the latter's associates.

The Spanish sovereigns, and the viceroys they appointed over Peru, in general strove to protect the native princes and people, but the work was undone by the colonists. In 1542, under Charles V., the "new laws" were enacted for the Indies, and the system of *Encomiendas*, or grants of estates, was set up, but great abuses were visited upon the Indians, and under the *mita*, or system of forced labour in the mines, the unfortunate Peruvians perished in their thousands. The last effort of the Indians to throw off their oppressors was in 1780, under the Inca descendant Tupac Amaru.

Through War to Independence

For nearly three hundred years the rule of Spain lay firmly on Peru, a long process of viceroy, priest, and colonist; the Indians in political and economic debasement, except that by intermarriage with the colonists, the Peruvian nation was formed, for the Spaniards did not take wives to the New World, and so were forced to mate with the native women. The Spanish character, culture, and institutions were thus stamped upon the land for all time.

The movement for independence began in South America in the first decade of the nineteenth century, gaining added force by reason of the conquest of Spain by France in 1807. The American-born Spanish people were discontented under the commercial and official restrictions placed upon them by the mother country, though not necessarily disloyal. Added to Spanish monopoly was the burden of the Inquisition, which, between 1581 and 1776, burned numbers of heretics at the stake in Lima. However, Lima being the viceregal and military centre of Spanish rule, disaffection began in the distant provinces, and Chile and Buenos Aires—Argentina—declared their independence in 1816 and 1817.

Under command of Lord Cochrane, and with British officers, a fleet from Valparaiso convoyed Argentine and Chilean troops under the Argentine general San Martin to Peru; the invaders were enthusiastically received, the viceroy with-

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drew into the interior, and independence was proclaimed—July 28, 1821. Bolívar, the famous South American Liberator, arrived in 1823, organizing an army to attack the viceroy.

Then followed the fateful battles of Junin and Ayacucho, the one in August, the other in December of the following year, fought out on the bleak uplands of the Cordillera, when the viceroy and his army were defeated, taken prisoners, and the rule of Iberia disappeared for ever from the South American continent.

From that time until 1879 Peru continued upon a chequered course of self-government under successive presidents, some of them enlightened statesmen, striving for the good of the republic, others dictators, or holding office for the spoils of office. However, despite revolutions and political murders, the Peruvians showed marked administrative, legal, oratorical and literary ability, and Lima has always enjoyed a certain reputation in this connection. The condition of the bulk of the people, the Indians and lower class mestizos remains politically and economically debased.

In 1879 a terrible disaster befell the republic in the war with Chile, in which Peru, despite her valour, was entirely defeated; the country was occupied by Chilean troops for several years, and was finally mulcted in an enormous indemnity

by the cession of the immensely valuable nitrate provinces of Terapacá.

The Chileans alleged a secret treaty made between Peru and Bolivia as the *casus belli*, but publication of the document showed it to be a purely defensive one, and the real object of the attack is considered to have been the wealth of the guano and nitrate deposits, and these, after bloody struggles by land and sea, went into the possession of Chile. The still rankling question of Tacna and Arica had a similar origin. After the treaty of Ancon, 1883, the Chileans withdrew.

Since that time Peru has continued to develop her national life, with, however, unfortunate intervals of revolutionary strife and economic setback. Boundary questions with neighbouring states have been a source of trouble; financial difficulties, both at home and abroad, delayed the progress of the state. But considerable development in mining and agriculture has taken place, and a better political spirit is apparent.

During the Great War of 1914-1918 Peru favoured the Allied cause, and enriched herself by the export to Britain of cotton, sugar, and minerals. The outstanding problem for the republic is the economic and educational elevation of the Mestizos and Indians, a condition by which, in the future, all Spanish-American nations will stand or fall.

PERU : FACTS AND FIGURES

The Country

Republic of South America, lying between headwaters of Amazon and Pacific. Forms part of the Andine system, the Andes mountains dividing it into a comparatively rainless coastal region backed by Western Cordillera, behind which range is a plateau from 11,000 to 13,000 feet high, broken by mountains. Behind this again rise the Eastern Cordillera to an elevation of more than 20,000 feet. Beyond all is the Montaña, a region of forest about the Amazon basin. Many streams drain from Western Cordillera to Pacific, and irrigation is carried on. Total area about 650,000 square miles, with an estimated population of over 4,000,000.

Government and Constitution

Centralised or unitary government. Executive power rests with President, elected for five years, with Cabinet of five. Legislature carried on by Senate of thirty-five, and House of Representatives with one hundred and ten members. Parliament meets annually and may be convened as often as necessary. There are twenty-two departments, subdivided into provinces under Prefects and sub-Prefects, and three local governmental sessions for north, south, and centre of state respectively.

Defence

Military service universal and compulsory for two years in line, seven years in first reserve, five years in second reserve regiments, and fifteen years in National Guard. Peru contains five military zones each with entire division. Peace strength of army about 11,000, with gendarmerie of some 8,000. Many state-aided rifle clubs. Navy includes two old cruisers,

one light cruiser, one destroyer, and two submarines. There is a flotilla of seven upon the Amazon.

Commerce and Industries

Main agricultural products are cotton, coffee, sugar, hides, and skins. Sugar grown mainly in coastal belt. Maize, olives, rice, tobacco, and the vine are also cultivated. Guano industry has declined. Minerals provide secondary source of wealth and include silver, petroleum, copper, coal, tungsten ore, gold, lead, and salt. Imports for 1920 totalled £17,956,758, and exports £35,322,226. Standard coin the gold libra; nominal value, 20s.

Communications

There are in the republic some 2,000 miles of railway mainly in state ownership, and about 500 miles of motor roads. Telegraph lines aggregate about 9,000 miles, and there are over 700 post offices. Three submarine cables to Chile and the northern republics and nineteen wireless stations.

Religion and Education

State religion Roman Catholicism, but all creeds tolerated. Lima has archbishopric, and there are thirteen bishoprics. Elementary education between the ages of seven and fourteen free and obligatory. Over 3,000 primary schools with staff of more than 5,000, and over 194,000 pupils. There are besides twenty-nine state high schools and universities at Lima, Cuzco, Arequipa, and Trujillo.

Chief Towns

Lima, capital (estimated population 176,000), Callao (53,000), Arequipa (35,000), Cuzco (12,000), Ayacucho (14,000), Huacho (6,000).



MOSLEM FANATIC OF THE PHILIPPINES RIPE FOR FIGHT NOW

Numerically, the Moros are well in the minority with the Filipinos, and yet, by their mad lust for slaying and their utter indifference to anything else, no matter what the odds, they are very well feared by their neighbors. The faith of the Prophet, and the ferid traditions so often associated with it, is their driving force, with death to the dog of an unbeliever.

The Philippine Islands

Warlike Tribes of a Pacific Archipelago

By Arnold Wright

Author of "Early English Adventurers in the East," etc.

IN an oceanic region which is one vast archipelago the Philippine Islands occupy a position of considerable prominence and importance. They look out upon one of the greatest trade routes in the world—that to the Far East—and they closely neighbour the vast empire of China with all its unlimited potential wealth of commercial opportunity.

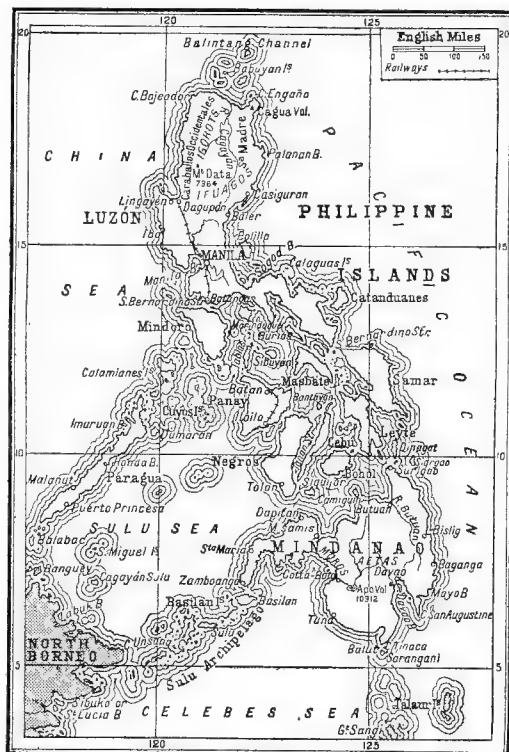
Nearly all the leading ports of the further Orient are within a few days' sailing of the Philippine capital, Manila. Thus Hong Kong is but 631 miles away, and only 573 miles separate the city from Sandakan, the seat of the British North Bornean administration. Shanghai with its 1,162 miles of intervening sea, Saigon with its 907, and Singapore with its 1,370 are also comparatively within easy reach, while the fact that Yokohama is no farther than 1,757 miles to the north-east—not more than three or four days' sailing for the most modern battleships—has excited uneasy comment on the part of American writers who have deplored the strategical weakness of the islands for the occupying power, the United

States of America. The position being what it is, the islands are likely to become not less, but more important with the lapse of time. They constitute hostages to fortune given by the great democracy of the West, and as such have acquired a political significance which never attached to them in the period of Spanish rule.

The map of Asia reveals the Philippines as a few small specks in the ocean, and insignificant they undoubtedly are relatively to the huge expanse of the Eastern Continent. But if you adopt the late Lord Salisbury's advice and consult a large map, you will have a greater respect for this colonial

appanage of the U.S.A. Your eye will range over a curious tangle of islands, clustering for the most part thickly together and presenting a bewildering maze of channels and straits with, to lend variety, inland seas which derive their nomenclature from adjacent insular territory.

Altogether there are included in the group no fewer than 7,083 islands, ranging from tiny mangrove-fringed islets, or treeless coral reefs of a few acres, to the



THE PHILIPPINE ARCHIPELAGO

THE PHILIPPINES & THEIR PEOPLES



RHYTHMIC RICE-THRESHING AGAINST A STONE

Filipinos are fond of working to a rhythm and in setting the rice they sometimes employ a string (see), thus able to interpret the music most nimbly being in great demand. Here the rice is held

by manipulation with a string and two sticks

Photo, Publishers' Photo Service

quite imposing islands of Luzón and Mindanao, the former of which is almost as large as Cuba. The group is a great repertory of natural and largely undeveloped wealth.

Copper is found in most of the larger islands, extensive iron and manganese deposits have been located, coal measures are frequent, and gold has been mined for centuries. There are also vast virgin forests of great potential value. But the inertia bred of the long spell of Spanish rule still prevails to a sufficient extent among the Filipinos to check

enterprise. Geographically, and to a great extent ethnologically, the Philippines belong to the Malayan sphere of influence, which in the days before the European appeared in Eastern seas extended from its home in Java and Sumatra through the Eastern Archipelago to the confines of China. The great seafaring race, overrunning the islands, subjugated the aboriginal tribes and stamped upon them their racial characteristics and to a less degree their religion. It is highly probable that the conquest was never complete: the task would have been too onerous for a people whose home was principally on the sea and who instinctively clung to the littoral in forming their land settlements.

The colonisation, such as it was, resulted in the creation of a number of petty principalities of the familiar Malayan type. Sultans or rajahs, seated in safety in some coastal stronghold, dominated the trade of the islands, and

to a certain extent exercised an overlordship over the tribes of the interior. In the course of centuries the Chinese, with their unerring instinct for trade, found their way to the Philippines and in stolid fashion entrenched themselves in communities which ultimately gave them a notable place among the polyglot population of the group.

The life of the islands, judging from Chinese records which have come down to us, was not of the Arcadian order. Piracy appears to have been rife, and "the good old rule, the simple plan"

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was everywhere much honoured. In spite of it all, the Filipinos of the ancient stock managed to preserve their traditional characteristics when the Spaniards occupied the islands.

Some of the tribes, notably the Igorots, were clever workers in metal, and understood and exercised the art of smelting copper after the Chinese method. They were also gold miners, and clever ones at that, judging from the character of old workings. Chinese influence is perhaps to be detected here, as it is elsewhere in Malaya where old mining operations are in question. Nevertheless, the best of the Philippine tribes were certainly very far removed from savagery when the first European set foot in the Philippines.

Probably the most interesting, certainly the most picturesque, element in the amalgam of races which is to be

found in the Philippines to-day is that supplied by the non-Christian tribes. These, mostly hardy people driven by the advancing tide first of Malayan and then of European conquest to the mountainous regions of the interior, have maintained in their rugged homes a successful resistance to the influences, religious and secular, which have transformed the bulk of the inhabitants of the islands to the semblance, at least, of a Christian and civilized people.

Many of them are pagans of a primitive type, possessing no temples and few of the symbols of religious worship, and observing no rites apart from a few superstitious ceremonies associated with the laying of evil spirits. Their attitude towards Christianity is well illustrated by a remark made to a Spanish friar by a tribesman, who, after listening to a fervid discourse or



MANILA'S BRIDGE OF SPAIN THAT SPANS THE PASIG RIVER

With the Pasig rolling between, Manila is ancient upon the one side and modern on the other. The old town, enclosed within a sixteenth-century wall, has an aged cathedral and an archbishop's palace, but upon crossing this bridge, signs of the progressive influence of the United States appear. Modern houses, tramways, drainage and electric lighting contrast with the remnants of Spain over the water

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the virtues of the Christian religion as exemplified in the life of S. Augustine, coolly observed that no coloured man ever became a white man's saint!

Here, no doubt, we may catch a note of the bitterness aroused in the savage mind by the relentless system of propaganda consistently carried out by the

jet-black piercing eyes and thick curly hair arranged in one perfect ball, are pleasing and picturesque.

To see the Negrito girl at her best one must view her, as visitors to a Negrito settlement occasionally do, playing vivaciously the leading part in a wedding ceremony. In this primitive



BEVY OF KALINGAS OF EVERY AGE AND IN EVERY COLOUR

Spanish military enterprise was never able to subdue the head-hunting Kalingas, who have now begun to step along the road to civilization under American rule. Nevertheless, the Spanish occupation has left a shadowy influence on Kalinga dress, especially in the case of the woman on the right of the photograph. But, in the main, an unalterable desire for a clash of colours remains dominant

Photo, Philippine Bureau of Science

Spaniards from the very earliest period of their rule—a system associated with persecution and general oppression of those who declined to undergo conversion.

On the lowest rung of the Philippine racial ladder is the Negrito, a race of rudimentary development and little higher in the scale of civilization than the Australian aborigines or the Veddas of Ceylon. Of low stature, extremely dark in colour, and with curly, matted hair, they are not impressive as types of humanity. But the young damsels of the tribe, with their

community marriage by capture is the rule, and the young bride is expected to dart hither and thither in the forest, to be pursued and brought back by the amorous swain who has designed her for his helpmate.

The actual marriage rite is of the simplest, consisting merely of the drenching of the young couple with a vessel of water and the putting of the heads of "these twain" together by the wise man of the village. After this they are free to leave on their honeymoon, which is taken in the mountains



BRIGHT-BEADED ADORNMENT

This girl of the Ilongots has a strong Mongol suggestion in her almond eyes. The former characteristic of this people is being everywhere.



WOMAN OF THE SUBUANOS

One of the chief traits of this forest people is that both sexes affect tightly-bononed clothing, like this full-figured lady.



ILONGOT FOREST BEAUTY

Dwelling mostly in the thickest forest, the Ilongots live a wandering life. Like this girl, many have in them Negro blood.



BEADS, BRAID, AND TATTOOING

Native workmanship is well seen in this Ilongot woman's tunic or upper garment, from which appear her well-kutored arms.

Photos, Philippine Bureau of Science



KALINGA BLOUSE IN BRIEF

Kalinga girls of this tribe reveal themselves unexpectedly, and are fond of this style in which the bodice ends early and the skirt begins late.



GLITTERING GAUDINESS

Old Spanish pesetas and other coins are the secret of this coat's success, giving a wink and a glitter to this Kalinga boy's jaunty walk.



STURDY WOMANHOOD OF BENGUET

Situated among the highlands of Northern Luzon is the province of Benguet. Its people are sturdy and are suitable for Europeans.



WIFE OF A WILD-MAN CHIEF

Among the "wild men" of Luzon are the Tingians. This is the wife of the head man in Dalabalan, a village on the Kalinga frontier.

Photo: Philippine Bureau of Science



COAST-DWELLER OF DAVAO GULF

In Mindanao Moros predominate, but other tribes have multiplied themselves, among them the Bagolos, whence comes this warrior



BAGOLO WARRIOR DANDY

With necklaces above his chest and belt upon his highly ornamented tunic, he combines a dashing appearance with a martial mien



FEARSOME WITH FILED TEETH

Besides the disks that he and his fellow tribesmen commonly wear in their ears, this Bagolo has his front teeth filed to a saw-like semblance

Photos, American Field Museum, Chicago



MANDAYA IN WESTERN MODES

Except for the barbaric display of beads, this lady has adopted an almost European style in hairdressing and the cut of her clothes

Photos, Philippine Bureau of Science



WEARY WOMEN PORTERS' WAYSIDE REST

Among the Igorots the women have to do much of the heavier and more uninteresting work, and among their duties is that of portage. Here a few have paused to squat and chatter by the roadside and ease aching shoulders of their heavy burdens

and lasts for five days. At different times, and notably of late during the American occupation, attempts have been made to civilize the Negritos, but without success. They appear to be entirely beyond the reach of reform as Europeans commonly understand the phrase.

Standing apart as a class among the uncivilized Philippine tribes are the Igorots and Ifugaos, both races of fine physical development and intellectually superior in every way to the Negritos and

their conquerors among the mountain population. The former have in their veins a heavy infusion of Malay blood, and to this fact may probably be due their addiction to head-hunting. Until quite recent years the custom was fully honoured, and in the early days of United States rule the American officers on entering an Igorot village often came across gruesome evidence of a head-hunt which had been conducted against some offending neighbouring tribe.

Civilizing influences are now tending to turn the Igorots from their old sanguinary ways. They are even learning English under American teachers, with occasionally amusing results. Thus, according to Mr. Dean Worcester, a member of the Philippine Commission, who was charged with a special mission to the non-Christian tribes, at the first Igorot school the teacher, a Mrs. Kelly, taught the boys respectfully to salute her in the morning, and shortly thereafter American travellers in the vicinity

were addressed by highly punctilious Igorots with the cheerful greeting: "Good-morning, Mrs. Kelly!" A more practical outlet for tribal intelligence has been found in the construction of bridle paths throughout their country. With their natural ingenuity the Igorots have proved highly efficient at this work.

Like the Igorots the Ifugaos are—or, perhaps it would be more correct and respectful to their masters and

THE PHILIPPINES: *A Panorama of Tribal Life*



This oval-faced Kalinga girl has all the finery at her disposal in bright display, from the disks in her ears to her patterned shawl

Photos, pages 1089-1090, Philippine Bureau of Science



It well beseems the wife of a Kalinga chief to go dressed in her best, especially when accompanied by her lord in all his martial gear



Gloom clouds the face of one of these gaily-clad musicians : perhaps because his fellow-duettist plays his strange instrument out of tune



This Ilongot woman has two compensations: A fat cheroot and a head-band that, keeping her erect, prevents the ache of stooping



Posed with spear and buckler a Mandaya makes a quaint figure with trousers and curving plumes and hair dressed like a woman's



In the wild Philippines the marriage ceremony is often not nearly so elaborate as the costume. This well shows the charms of the bride



In the case of the Igorots true dandyism is not merely a question of the correct clothes, but also of a complete and efficacious armament



This wild-haired Melisande of the woods, with tattered skirts that cling, stands carelessly on just two bamboos to fill her water-bowl

teachers to say, were—inveterate head-hunters. Living in villages perched in the mountains in almost inaccessible spots, they, in not remote days, waged continuous warfare, sometimes among themselves, but more frequently against offending neighbouring tribes. They have been tamed as the Igorots have been, and are in a fair way to becoming quite decent protégés of the Great Republic. When disciplined, they make splendid soldiers. They are brave, loyal, and intelligent, possessing a flair for mountain fighting which compels a comparison of their qualities with those of the Gurkha sepoys. The Americans have trained a number of them to act as a constabulary with admirable results.

The Ifugao as a worker leaves something to be desired from the Western standpoint. He sets his women to till his fields while he lounges in idleness at home. But if he dislikes labour he and his are fond of play, and in the Ifugao villages almost any and every opportunity is seized for a merrymaking in which all the inhabitants participate.

The most distinctively Malay people and the element which is the backbone of Mahomedanism in the islands are the Moros. They are closely akin to the Malay colonists of Borneo, and do not differ very widely from the men of the same race who are under British sway in British Malaya, save that their predatory and fighting instincts are less tamed. Seated in villages picturesquely placed about the shores of Mindanao and the Sulu Archipelago, these hardy tribesmen have faced undauntedly successive conquests. They were a rare thorn in the flesh of the Spaniards, who never managed to get on to anything like equal terms with them until the closing days of their rule, when, with the aid of steam launches, they were able to overtake them on the open sea or pursue them to their coastal lairs and then to reduce them to submission with the aid of quick-firing guns.



TRINKETS AND TITIVATION

From the fringe down her forehead to the bangles on her wrist this siren of the Agusan valley is dressed to break hearts. A betel nut used as chewing-gum incarnadines her lips

The Americans have had their own troubles with them, and some of the most thrilling episodes in the history of their occupation have been supplied by encounters with recalcitrant members of the tribe. But as often happens in the case of the Malay when he has been worsted in fighting a foeman worthy of his steel, the Moros are now content to submit to the yoke of their conquerors. So close, indeed, has the relationship become that they have preferred a request to the Woods-Forbes Mission sent to the Philippines by President Harding to investigate the question of granting independence to the Filipinos, that their territory may remain subject to the United States. They consider, with good reason, that they are a race apart from the bulk of the islanders, and have no desire to be controlled by them.



PATIENCE ON THE SEE-SAW RAISING WATER IN THE BRICK-FIELDS

Perched upon the balanced pole, at one end of which is a counterpoise, stands an Igorot workman. The town of Bontoc, capital of the province of that name, was, during the erection of its modern buildings, supplied with bricks burned and laid by these once wild savages, who have been so successfully tamed. In the background of the picture rise the hills, which are their home

Photo, American Field Museum, Chicago

All these non-Christian elements of the Philippine population which have been brought under survey are, in fact, not strictly speaking Filipinos. That term is usually applied to the mixed race, or races, which constitutes the great body of the population. The languages spoken give a good key to the ethnography of the islands. Although there are eighty dialects used in the archipelago, the mass of the population—eight millions out of about eleven—resort to only four languages. They are Visayan, which four millions speak; Tagalog, which is the common tongue of two millions more; and Iloko and Bikol, each of which claims something like a million users among the rest of the inhabitants.

The Visayans are largely of Malay origin, but unlike the Moros of the south, their interests are on the land and are very little concerned with the sea. They constitute, in truth, the backbone of the Philippine agricultural community, cultivating their coconut plantations and their rice fields with a

patient assiduity which makes them a valuable factor in the prosperity of the islands. The Tagalogs, though numerically much inferior to the Visayans, are politically more advanced, and they are tending more and more to become the dominating force among the Filipino people.

But a fact upon which most modern authorities on the Philippines lay stress, is that there is a growing approximation of the various sections of Philippines to one type. In physical characteristics, dress, and customs there is little or nothing to distinguish one class from another, and a common religious creed tends to accentuate the substantial oneness of the community. It is curious, perhaps, that though the Spaniards, during their rule, took special measures to encourage mixed marriages, the trace of European blood in the population is little marked. The truth is probably, as Mr. Foreman points out in his work on the islands, that "the increase of energy introduced into the Philippine native by blood admixture from

THE PHILIPPINES & THEIR PEOPLES

Europe lasts only to the second generation," because of the effect of environment on the later generations.

However this may be, the Filipinos are naturally a virile race and stand in no need of blood infusion from outside to maintain their fecundity. When Magellan visited the islands it is estimated that the total population did not exceed half a million. As late as 1800 it was no more than one and a half million. To-day there are nearly eleven million inhabitants in the territory occupied by the United States.

The Chinese community must not be left without further mention. As in British Malaya, so here, the Chinese occupies a highly important place in the local life. It has been estimated that the Chinese do about eighty per cent. of the trade of the islands, and monopolise a greater part of their wealth. Although only between seventy and eighty thousand in number, they are

everywhere in evidence, buying and selling wherever there is a dollar to be made. Some of the race are in high positions in the colony, but the bulk of them are content to plod their way in quite humble business positions, keeping before them the goal of a modest competency with a resolute determination, which is seldom baffled.

Here, as in the British possessions, the commercial integrity of the Chinese is proverbial. In the hemp-buying periods the local banks give huge credits to Chinese merchants on their word alone, and the confidence bestowed is rarely abused.

There has been a good deal of intermarrying between the Chinese and the Filipinos, but the descendants of these unions are not usually endowed with the good business qualities of their fathers. In fact, so little does the hereditary Chinese instinct for commerce reveal itself in Filipino



GRASS-ROOFED DWELLINGS OF A HIGH-PERCHED MOUNTAIN VILLAGE

Those of the wild tribes who are content to live a more or less settled life build themselves villages like this, either in clearings in thick jungle, well hidden and approached by secret paths, or else upon a hilltop, whence the view can command many miles of country. The curious appearance of these roofs is due to their being thatched with grass

Photo, Philippine Bureau of Science



TROPIC REFLECTIONS OF A LAKE DWELLING 'TWINX PALM AND WATER

Shaded by the broad green fronds of palms and thick thatching stands this cool house, mirrored in every detail in the lake, where its foundations rest. Space is somewhat limited, for there is but one storey, and that not very extensive. However, such a house is at least cleaner than many native huts upon land, for the lake provides a receptacle for all refuse



CLUMSY HOUSE CONSTRUCTION OF IGOROT DOMESTIC LIFE

Inhabiting the northern regions of Luzón Island, the Igorots are mostly in a retarded state of civilization. They come of an Indonesian stock, and are distinguishable by their wearing the hair in a fringe over the forehead. The baskets somewhat resembling lobster-pots probably once contained heads, forming a sort of warning contrivance to visiting. Their head weaving has been suppressed.

Photos, Philippine Bureau of Science



AIRY MANOBO HOME LASHED TO A STOUT TREE-TOP

Along the forest-green banks of the river Agusan, a stream in places made perilous to the visitor by rocks and rapids, live the Manobos. This tribe was rescued from a state of unbridled savagery, and, as can be seen, have built themselves, in their own way, beautiful houses, complete with thickened balconies. The families of this village have even taken to European clothing.

Photo, Philippine Bureau of Science



VOLUNTARY VAPULATION FOR PAST DEFAULTING

In the Philippines there has been a recrudescence of the Flagellants. During the thirteenth and fourteenth centuries votaries of this sect overran parts of Europe. Here a native Christian kneels, his scourge cruel with glass splinters and iron



TORTURED TO EXHAUSTION

When flesh and blood can stand no more, a comrade takes up the spotted thing and continues the beating almost to the point of fainting

Photos: Leslie Dix

descendants that a saying, somewhat analogous to the Lancashire "in three generations back to clogs" is often applied to these cases. China, however, is near at hand, and the Manila Chinese will never be likely to die out for lack of efficient recruits.

The Filipinos, in spite of obvious failings, not the least of which is a deficiency of self-control, are an attractive people. Kindly, hospitable, and polite, they are a pleasing contrast to the denizens of other Eastern lands, in which caste and custom intrude a heavy barrier between the European traveller and the native. The open door is the rule in many households—in the country districts at least—and the offer of payment for accommodation would give offence.

Intellectually, the Filipino is well equipped, and by the eagerness with which he has availed himself of the facilities for education, provided by the United States, has shown how greatly he desires to improve himself. Mr. David P. Burrows, the sometime head of the



THE PHILIPPINES: A SMILE FROM FILIPINE

Tartan trimmed in scarlet and gold, and a cascade of shells (cladding boots) form unusual neck to knee waist, suggest the every quality of this event spots from a tropic woodland of the Pacific.

La San Juan 411

Photo, Philippine Bureau of Science



KICKED PROSTRATE AS A LAST HUMILIATION IN THE FLAGELLANTS' EASTER PENANCE

Eastertide sees the consummation of this wretched self-punishment. The devotees gather in the native courtyard, their heads covered in leaves, an imitation of the crown of thorns. The fighting done, each one in turn kneels, his back a bare exposure of chilled blood and slashed flesh, and waits with wide-stretched arms. Upon the grass-sodden ground comes a shadow, whose symbolism is plain, and then a resounding kick is sent him to earth. After seven prayers, the sufferer wastes himself and goes away clean, as he believes, of twelve months' sin. In this way, an hour's torture brings a year's freedom from moral anxiety.

Photo. Louis Ditt



PRETTY WITCHERY AMONG THE WATER-POTS OF A PHILIPPINE HOME

House-building among the Filipinos is neither very complicated nor arduous. A ladder as seen behind this little maid is the usual mode of approach to the elevated front door, while underneath is a useful space for storage. The plaited hat of generous width is necessary in the sunshine of these torrid isles.

Photo, Kadd & Nivert



SWART TRESSES CROWN BRIGHT COLOURS BELOVED OF THE FILIPINO

Owing to recurrent invasions, both warlike and peaceful, an extraordinary medley of races is to be found on these islands, and especially in Manila itself. There are a number of races, now known as native, though they are descendants of former invaders. These have in some cases intermarried, and farther blended with Chinese, Japanese, and Europeans to produce a multiplicity of types and faces.



NIMBLE LITTLE COLLECTOR OF TUBA, A TASTY COCONUT DRINK

It will be noticed that notches have been cut in the bark of this coconut palm. These enable the climber to get a foothold in his precarious search. At the summit the flowering stalks are tapped and the juice collected either in a tub, charged whenever a fresh incision is made, or in a vessel carried with the climber. Tuba is usually not fermented, and so not intoxicating.

Photo, Kadd & Mohr



WIMPLED FILIPINA OF THE WOODS WITH HER BASKET OF FRUITS

Her ruffled and transparent sleeves are very well contrasted to show off the pretty roundness of smooth arms, and her whole dressing is a triumph of careless art. Many of the native women are very apt to learn, and under the American administration they are being trained as nurses and teachers. This girl has the intelligence to avoid both the voraciousness of savagery and revolting European coarseness.



CACOPHONOUS WALK DANCE OF THE IGOROTS, REMINISCENT OF THEIR HEAD-HUNTING DAYS

Armed with rattling gongs and encouraged to further frenzy by the outside shouts of the on-lookers, the war-dance soon became a barbaric comic. One of the men has a enormous head-axe in his belt, for in the old days every accomplished warrior was expert in decapitation. In the imagination of this house-trained company, no doubt a bleeding head will still twirling thru the circle of their dancing dog



BUSY FILIPINOS' NIMBLE FINGER-WORK WEAVING TASTEFUL CREATIONS IN BASKET-WORK

In the Philippines the bamboo, which grows everywhere abundantly along the banks of streams and in clumps about the woods, takes the place of the cedar in Europe. These various pieces of household furniture, excellent both in design and execution, are made almost entirely of bamboo, and are both light and very easily kept clean. Armchairs, rocking-chairs, and cane sofas are under construction by these deft-fingered craftsmen, each of whom has his number on his hat.



STOLIDITY AND PENSIVENESS AT HOUSEHOLD DRUDGERY

Rice is the staple food of most of the Philippine Islands' native dwellers. Having collected a pile in her flat, rush-woven basket, the girl, whose Mongol features wear a lack-lustre look, rests awhile, what time her pensive-seeming sister crushes the grains to flour with a rocking movement of the upper stone. Years of drudgery and the sameness of their life produce these dull features



DARK-FEATURED MILLINERS WHO WEAVE HEMPEN HATS

Swiftly these supple fingers twist to and fro, in and out, till from a shapeless conglomeration of tangled fibre the suggestion, then the embryo, of a neat, broad-brimmed hat appears. The crown is woven round the shape or block used at the worker's feet. On either side of it are two round, completed hats, awaiting the final touches to their brims

Photo, Kadd & Mottet

THE PHILIPPINES & THEIR PEOPLES



HANGING OUT HER LINEN

This commonplace occupation, associated with the unloveliness of the backyard, is transformed by a dazzling blouse and a tropical garden into an altogether pleasing scene.

American Education Department in the Philippines, has testified to the artistic bent of the Filipino in some interesting sentences.

"His musical aptitude," he says, "is quite extraordinary. Every village has its orchestra or band, nearly every home a piano, harp, or 'bandurria.' . . . Filipinos recognize good music and prefer it. Years ago, when third-class Italian opera companies regularly spent the winter in Manila, one could see the great barnlike Teatro Zorilla packed to the roof with barefooted men and women, listening with delight to the music of Verdi and Donizetti. The Filipino is naturally dramatic—he loves

to act. Every village festival has its dramatic representation or 'moromoro.' High school theatricals embrace everything from Shakespeare to Bernard Shaw. Fifteen years ago a school of Tagalog drama seemed likely to arise. Well-conceived plays were produced in Manila in the native tongue, full of amusing dialogue and social satire."

Altogether, the Filipinos are a versatile and interesting people, well worthy of the efforts which the Americans are making to lift them in the scale of civilization, although what standing they are likely to occupy in the Asia of the future is still uncertain.



MORO IN CIVIC AUTHORITY

Headman of a Sulu village this Moro, whose coat is almost too tight to button, carries symbols of his office—a revolver in a convenient holster and a riding switch.

Photo, Leslie Dix



WARSAW: FAMOUS STATUE AND OLD PALACE OF THE POLISH KINGS
 For 300 years Sigismund III, has stood on his granite column near the ancient Zamek, holding in one hand a cross, in the other an upturned sword. "When the sword of Sigismund points downward Poland will be free," so ran the legend. During the Great War the terrific shocks resulting from the dynamiting of Warsaw's bridges displaced the blade. The legend has become a reality; Poland is free.
Photo, Donald McLeish

Poland

I. The Polish People as They are To-day

By Florence Farmborough, F.R.G.S.

Traveller and Writer on Modern History

IT is nearly a century and a half since the downfall of the Kingdom of Poland. To-day, however, as one happy consequence of the Great War, the destinies of the country are once more in the hands of a Polish ruler; while, high above the Zamek, the ancient palace of Warsaw, there floats tranquilly the standard of the Republic.

The decline and fall of Poland, once a mighty power of equal strength with Russia—though infinitely more skilful in the use of it, by reason of her Western civilization—came about through her own internal weaknesses. Towards the end of the eighteenth century she sank deeper and deeper into slothful ways, lost confidence in herself, then hope and, finally, when set upon by enemies, found herself incapable of defending her own. Since that time her history has been one long-drawn-out record of sorrow and disaster.

With the hideous voracity of birds of prey which, after long watching, knew that their

hour of triumph had come, the robber-states, Russia, Prussia, and Austria—implacable foes, knowing no mercy—swooped down upon Poland and did as they pleased with their hapless quarry. The infamous partitioning of this country is one of the most familiar events in history. No less than three times was Poland divided. On the last occasion, in 1795, its very name vanished from

the list of free countries in Europe.

It was further deliberately planned that the extinction of nationality among the Poles should follow, and with it all hope of independence. But never were the expectations of tyrants more completely frustrated. The Poles constantly revealed themselves as consumed with a craving for the rehabilitation of their country, and along with this there went an almost incredible intensity of national feeling, efficacious in bringing about an extraordinary fusion of the people, a glowing and passionate



GORGEOUS BRIDAL HEADDRESS

This lofty headdress, gay with brilliant blossoms, is the prerogative of the Lowicz bride, and the multi coloured streamers, each a gut of the peasant beau, tell their own happy story

Photo, Polish Legation

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PORTABLE DAINTIES FOR SWEET-TOOTHED POLES

Warsaw, the second most important industrial centre of Poland, has numerous manufactures, and business is carried on both within and without doors. At the fashionable confectioners the leisured classes find a limitless collection of dainties to satisfy the most fastidious taste, while here and there in the ancient streets a young sweetmeat vendor may be seen catering for the workaday world

From "The Polish People"

unity. These were the darkest days of Polish history; nevertheless, every recital of the facts of that time only serves to show with what tenacity the Poles clung to their dreams and ideals. As from a fire unquenchable, the flame of freedom burned fiercely within them, and they were determined that it should be theirs

To hope till hope creates
From its own wreck the thing it contemplates.

It was hope that renewed their spirits even when the terrific blows inflicted by enemies seemed likely to bring about their annihilation. And

Poland never succumbed. Though virtually non-existent in the eyes of the world, her ghost refused to be laid to rest, and through the years protested in anguish against the tyranny that oppressed her.

And it would be true to say that the world never quite forgot Poland. None the less the great nations of Europe merit reproach in that they ignored to such an extent their unfortunate "brother in exile," and allowed the glorious history and struggles of Poland to become but a dim memory among them.

The outbreak of the Great War thus found Poland broken up into three

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parts—Russian, German, and Austrian—each part with a different legislative and administrative system, and each separated from the others by definite boundaries, and with distinct customs duties. These three divisions are now united, and Poland is able, after an interruption of nearly one hundred and fifty years, to resume her national and industrial life.

The country is called Poland, being *Polonia* in Latin and *Polska* in Polish, and signifying the country of the plains (*pole*—plains). Occupying a large area of the Mid-European Plain, its name correctly conveys the idea of limitless space; or, in the words of the poet: "The Polish eagle has her resting place on the peaks of the Carpathians, and stretches forth her wings, one to the Baltic, the other to the Black Sea."

The political boundaries of the Polish Commonwealth did actually stretch from sea to sea. To-day, however, the southern frontier stops short of the Higher Carpathian range and skirts the northern border of Rumania. Thus situated, Poland, as a natural buffer-state, defends practically the whole of Western Europe from Bolshevist Russia. In this respect she has been compared to the great Wall of China, and forms a kind of political isthmus, against which continually beat, on the one side, the destructive forces of the East, and on the other, the relentless compulsions called into being by the economic crises of the West.

In this precarious position, the country has served not only as a highway for transit trade, but as a battlefield of conflicting races. It is on the latter that



COUNTRY COSTUMES STAMPED WITH THE GRACE OF SIMPLICITY

One glance at the peasants of the Warsaw district is sufficient to assure us that both spinning-wheel and loom hold an honored place in their cottage homes. Staunch to their homespuns, they seldom vary their attire, but modern footgear is an attraction difficult to resist, and high heels not infrequently flaunt themselves in delightful incongruity with the trim simplicity of the peasant dress.

Photo, Polish Legation



LUSTY YOUNG LIFE THAT IS FULL OF HOPE FOR THE FUTURE

Despite the hardships of recent years, the younger generation—thanks to the self-denying devotion of adult relatives and the never-failing benevolence of innumerable charitable institutions—is rapidly developing into that sturdy material so essential to the upbuilding of a nation, and the character and

several children written on this small face should augur well for the Poland of to-morrow

Photo, Donald McLeish



MILITARY POLICE IN THE INDUSTRIAL CAPITAL OF POLAND

Lodz, the Manchester of Poland, is the headquarters of her textile industry. The town, which consists of one main street, five miles in length, was, in the early nineteenth century, but a poor, straggling village. To-day the inhabitants number more than half a million, and, despite the devastating effects of the Great War, industrial enterprise has made a remarkable and rapid recovery.

Photo, Donald McLeish



TYPES OF THE POLISH PEASANTRY ASSEMBLED IN A STREET OF ZYRARDÓW

The Polish peasantry is the locus greatest a more distinctive appearance than those of the countryside who, conservatives to the backbone, were mechanized their plowing and picturesque attire. But the moldy carb of this bearded water carrier with broken made loose a rebounded foot-spread, though curious, according to ancestral tradition, would nevertheless, except a sign of maladjusted emphasis to whit i to that displaced by the woman on the left, who has many together of her fellow, reveals the indistinguishable would her of respite tabilit, made often in her hands that on her feet.



JEWISH VEGETABLE MARKET IN THE GHETTO QUARTER OF WARSAW

The ghetto of Warsaw comprises narrow streets teeming with at least Jews and slowly packed with houses of a dreary, commonplace type, all discoloured and sadly needing repair. A pleasant scene meets the eye in its vegetable market, from which is obtained the clean, wholesome supply of vegetables fresh from the warm earth of country gardens.

Photo, David Nisenz

Poland has again and again poured out her life-blood. The absence of any natural defences laid her open to the invasions of plundering neighbours. As a Polish writer of the sixteenth century has it: "In our hands only, in our breasts and throats only, is our armoury

—these are our mountains, our waters; these are the castles, walls, and ramparts of Poland."

The szlachta, or nobility, possessed brilliant qualities in plenty: heroism, chivalry, and an intense devotion to intellectual enjoyments. Though



CHARMING DAUGHTERS OF THE LITTLE TOWN OF ZYRARDÓW

Their home is in Zyrardów, a town lying to the west of Warsaw. Philippe de Girard, a noted French mechanic, brought his chief invention, a flax-spinning machine, to that district in 1835, and from that time Zyrardów, as the small town was called to perpetuate the name of its founder, grew in size and prosperity until it became an industrial center, famous for its excellent cloth.

Photo, Donald McInnes



SMALL SONS OF ISRAEL RECEIVING TUITION IN THE OLD FAITH

In the Cheder, or primary school, the boys of the ghetto are taught their letters and the recitation of Scriptural verses. Here, in this ghetto school at Warsaw, an old Rabbi of venerable countenance is seen reading and expounding the Talmud to a few children whose expressive faces, despite their dusky brows, seem "branded with the mark of antiquity and with the martyrdom of ages."



TILLERS OF THE SOIL OF THE NEW POLISH REPUBLIC

With indomitable energy the Polish peasants have conquered much of the waste land and distress occasioned by warfare. They are now repopulating their stunted livestock, refilling devastated grainlands, and rebuilding ruined villages. Their weapons of war have been superseded by those of peace; and their dream of land, and peaceful times in which to cultivate it, has been realized.

Photo, Donald McLean



SOME OF THE WORLD'S GREATEST ALIENS AT HOME IN POLAND

In Poland the Jew has never suffered persecution for his religious belief, and during the Middle Ages the country was known as the "Jew's Paradise." These bearded patriarchs of East Galicia, garbed in traditional costume, are enjoying Sabbath leisure by their street doors, and wrangling volubly in the Yiddish tongue over topics of the day or problems of their ancient faith

Photo, Florence Farmborough

worshipping independence and freedom to the verge of insanity, their utter recklessness and lavish modes of living, and the contempt in which they held severe and fatiguing labour, stamped them as unpractical and untrustworthy leaders. Blind to the future, they hardened themselves in their traditional habits and privileged indolence. Such lack of moral fibre as this stood for could ill compete with the stern civic and military qualities of their harsh and aggressive neighbours.

At that time there were but two classes of society in Poland—the nobility and the peasants, the landed and the landless, the owners of the soil and the tillers; and between them there existed a continual friction, a feud which occasioned incessant internal strife. A new element, however, came into being during the latter half of the nineteenth

century, as a consequence of the growth of important industrial districts. This new element was the proletariat of the towns. Ignorant as the majority of them were, they did not omit to claim the rights of their class, and, above everything else, to agitate for the liberation of their country—for in truth the aspirations of all Poles were centred in the one word, Poland.

The Great War brought about the realization of their desires. Poland was freed! Then it was that a passion of patriotism swept over the whole land as never before, knitting nobleman, artisan, and peasant alike in one common brotherhood. The old-time aristocratic contempt for work is passing away, for all too long have the powers and abilities of the intellectual classes been held in restraint. Now that mind and body are slowly recovering from the numbing

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effects of a long period of subjection to foreign powers, and the trials and miseries of the Great War gradually receding into the background, the Poles are beginning to appreciate the fact that the twentieth century stands to the national life for an epoch very different from the turbulent and tempest-tossed eighteenth century.

They are now quite awake and alive to possibilities; and though the urge of the idealist is still vigorous amongst them, they are, nevertheless, quick to seize any opportunity that may help to re-establish their country on a firm and stable basis. Every Pole feels himself to be a nation-builder, and every Pole is eager to air his views where politics are concerned—a remarkable and praiseworthy recovery, indeed, after the complete political paralysis to which they had been subjected for so long.

The wrongs and sufferings of Poland have in the past wrung but a reluctant

sympathy from the outside world; but there has been no such hesitation with respect to the glory and genius which have won for that country a place in the front ranks of human achievement. Scientists, both men and women, poets, musicians, painters, writers, have sprung up from among this people. There is no branch of Art or of Science in which the Poles have failed to show themselves pre-eminent. A number of Poles, profoundly national in feeling, have, by reason of the catholicity of their genius, endeared themselves to mankind in general to such an extent that one no longer thinks of them as bound by national limitations, but as belonging to the whole world. Thus, Mme. Curie, famous as the discoverer of radium, and Frédéric Chopin, supreme as a writer of romance music for the piano, are both Poles, whose names must live for ever in the hearts of all civilized peoples. Even the conquerors of Poland,



"THE MAGI" IN A SYMBOLIC REPRESENTATION OF THE NATIVITY

The representation is given in various Polish districts during the Christmas fortnight. Sometimes King Herod and Roman soldiers are impersonated, at other times three small boys represent the Magi, who, dressed in quaint, ritual clothing, go from house to house chanting carols—often carrying the *szopka*, a little paper shed, containing miniature figures of the Holy Family

Photo. Polish Legation



POLISH PEASANT BRIDE ATTENDED BY HER RELATIVES AND BRIDESMAIDS IN A VILLAGE OF THE PLAINS.

A wedding is a very happy event in the village life of the Polish plains; all neighbors take a hand in the rejoicing, and the cup of cheer begins to be lifted as if stranger alike. In these remote hamlets the peasant has a hard worker, heady and little play seems to have no to do with them. Their heart is in their work, and the fertile land that supplies their daily bread evokes in them a gratitude which finds expression in a genuine devotion to the soil and in nothing real where its tradition and cultivation are concerned.

Plan, Donald McLeod



COUNTRY EXQUISITES RESPLENDENT IN FESTIVE FINERY

These strapping peasant lads, in their gorgeous garb, are some of the merry-makers at a Polish wedding feast. Their coats are sumptuously embroidered with beautifully-worked designs, and coloured braid, buttons, and beads are lavishly displayed, and even the mountaineer's stick is decorated for the joyous occasion. A broad leather belt completes the showy costume

Photo, Polish Legation

impatient as they were to depose her from her place among European nations, showed themselves, nevertheless, ready to claim as their own some of the most illustrious Polish names. For instance, Kopernik (Copernicus) was appropriated as the "great German astronomer," and Sienkiewicz as the "great Russian novelist." Yet these sons of Poland, as a matter of fact, never swerved in their allegiance to the mother-country, and one has but to study their life and work to understand how truly and wholeheartedly they were Poles.

Precisely as the Poles live, with all the might of their body and with all the fire of their soul, in and for the present, so do they remain ardent adherents of the past. They cherish the memories and revere the history of their nation, and tradition is with them almost a religion. All things that can recall the Poland of yesterday they treasure in their hearts with a genuine affection. But beyond every other appeal which

the past makes to this people the most potent is found in their national heroes. Among these, Jan Sobieski, who, with a handful of men defeated the Turkish invader under the very walls of Vienna in the year 1683, thereby saving European civilization from a portentous fate; Tadeusz Kosciuszko, the friend of liberty, who fought for the independence of the United States of America, and later, in 1794, led his fellow-countrymen against the combined armies of Russia and Prussia; and Josef Poniatowski, the last of Poland's knights, who perished in the ill-fated battle of Leipzig (1813), are especially representative to them of the greatness and grandeur of their country.

The patriotism of the Poles has always been an astonishment to the whole world. To cheer and strengthen their invincible ardour there came from different parts of Europe, albeit somewhat intermittently, voices charged with sympathy and encouragement.



POLISH CINDERELLAS IN THEIR GAY FÊTE DAY GARB

Though beset with the usual household duties of cooking, sweeping, and washing, into which they are initiated at a very early age, the peasant girls of the Chelm, or Holm, district are not lacking in the amenities of social life; and high days and holidays find them ready and eager for the merry-making, and full of conscious pride in their multifarious frills and flounces

Photo, Polish Legation

Among English poets, Byron and Campbell gave compassionate expression to the opinion of their countrymen. Many striking and forceful words were spoken, such as those by the Abbé Lamennais in his "Hymn to Poland," dated from Rome in 1832, full of prophetic significance; "Sleep on, O Poland, sleep! That resting-place they call thy tomb is but thy cradle."

The Poles repeatedly took up arms in the hope of ousting the usurper; in 1806, 1812, 1831, 1846, and 1863 their revolts were violently suppressed; but their faithfulness to the idea of independence lived on and, as an English statesman has said: "The Polish race has many gifts, but perhaps its enduring faith is its most remarkable characteristic."

The interminable life-and-death struggles which seemed to leave no stone upon another deprived the country of any traditional art. All national treasures were, again and

again, literally swept away, and after each devastating war it was necessary to start afresh. The present art of Poland came into being during the nineteenth century. The first Polish painter to attain a European reputation was Juliusz Kossak (1824-99). His love of nature found expression in his beautiful sunlit landscapes and in his exquisite painting of horses, executed with extraordinary and powerful realism. But Polish painting was triumphantly heralded into the great art world by Grottger and Matejko. It was in the past sufferings of his country that Artur Grottger (1837-67) found his inspiration and poured out his soul in three series of marvellous pictures—"Polonia," "Lithuania," and "War."

Jan Matejko (1838-93) stands alone in his genius. The influence of no school ever fell upon him; nature was his sole and supreme teacher, and her he worshipped, and to his mind all beauty lay in truth and the powerful

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characterizations of truth. Mastery of execution and wealth of colour are the distinguishing marks of the work of many another Polish painter who has won a place of honour among those practising the fine arts. That the new generation will continue faithful to the great mission of Polish art is not to be doubted; and already there are signs

which promise well for the future. It is, however, in the national music of Poland that the soul of the people is reflected in all its individuality and manifold lights and shades, and that the originality and romanticism of Poland take form and expression. Splendidly gifted by nature with the musical temperament, the distinctive



PRACTISING A POPULAR HOME INDUSTRY IN A POLISH VILLAGE

Woodcraft, leather embossing, pottery, nothing comes amiss to the Polish peasant, who in his unostentatious way has developed many a crude, aboriginal industry into a finely-finished and expressive art. Basket-making, too, is much in vogue, for willows abound in most districts. From the young osiers, carefully selected, stout baskets are constructed that find a ready sale

Photo, Polish Legation

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taste of the Poles in music has long been acknowledged, and the music of the country is as ancient as its history.

The early kings of Poland were enthusiastic patrons of music. They were greeted by music as they passed from town to town, and hired musicians always formed part of their retinue. In the dwellings of the nobles orchestral music was to be heard everywhere, and invariably accompanied their feasts, and during the seventeenth century there was scarcely a lord or high dignitary who had not his own theatre,

orchestra, opera, and even ballet. But though music had been cultivated so ardently for such a considerable period, it was Frédéric Chopin, one of the most interesting and fascinating of personalities, who won for Poland a far-reaching fame in the great world of harmony and sound. His music, rich in forms and ideas, manifests an originality that knows no bounds, and inspired almost entirely by the mystery and sorrow of his own country, has been called the "flower of romanticism." The vein of melancholy that runs



HARD TOIL IN THE MIDST OF BEAUTEOUS AND BOUNTIFUL NATURE

A born agriculturist, the Ruthenian woman of East Galicia is in the fields during seedtime and harvest, and spends long hours in the fertile valleys fringed by the Carpathian highlands, reaping, sometimes single-handed, that which she has sown, not, however, too engrossed in her work to exchange a friend's greeting, or bestow admiration or care on the youngest-born at her side

Photo, Florence Farnborough

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through all Chopin's music shows how his country was ever in his thoughts. After hearing the wonderful Funeral March, Liszt declared that: "A Pole alone could have written that funeral march, because all the inborn sublimity and introspect of a people cries out, through Chopin, in that marvellous inspiration, which seems the mourning cry of a whole nation following the bier of their dearest hopes."

Among other musicians of high distinction, belonging to the nineteenth century, must be mentioned Stanislaw Moniuszko, who, although not the originator of opera in Poland, was the creator of the National Polish Opera, and Ignace Jan Paderewski of world-wide fame. The latter is now known as the musician-statesman, inasmuch as he renounced music for politics in the early days of the formation of the Republic, and carried out with ability the strenuous duties of Prime Minister. His foresight and careful judgement fitted him admirably for this position, as well as for that of first Polish delegate to the League of Nations.

It has been said, with truth, that since 1795, the date of the last partition, the soul of Poland has been kept alive by its literature, its language, and its religion. The best literary works of Poland do, in fact, belong to this period, a tribute, if one were needed, to the intense vitality of the nation. Of the poets of this time, three, who stand



SHY BEAUTY OF RURAL POLAND

The conservatism of the Polish peasant is displayed in many ways, and, despite repeated incursions by fashion, the costumes of both men and women in the Polish countryside retain the style favoured by earlier generations

Photo, Polish Legation

head and shoulders above their fellows, may be mentioned, Mickiewicz, Slowacki and Krasinski.

To the credit of Slowacki and Krasinski stand innumerable achievements, varied and rich in mode of construction, and moving over a wide range of emotion and feeling. But of the three, Adam Mickiewicz is indisputably the greatest, and exercised the most extended influence upon the



BARTER AND BARGAIN BETWEEN GENTILE AND JEW

The small town of Solotwina, in East Galicia, has been ransacked by warring hosts with none too light a hand, but members of the Jewish community continue with racial stubbornness to thrive and push a trade in the most tumble-down establishments—their chief customers, the Ruthenian peasants, of whom two stalwart, personable specimens are here seen about to transact business

From "The House of the Dead"

masses. Born in 1798 in Lithuania, the birthplace of the great patriot Kosciuszko, he wrote his most famous work, "Pan Tadeusz," the poem of poems, at the age of thirty-five. It has appeared in an English translation, and overflows with a passionate yearning for his native country, from which he had been driven an exile in 1824.

In the years of gloom which enveloped Poland after the great revolt of 1863, when the few privileges remaining to Russian Poland had been swept away, there arose Henryk Sienkiewicz, the novelist. Looking to the past for his inspiration, he exhibited to his troubled

fellow-countrymen the treasures he had found through his studies of other times, and so extraordinarily life-like were some of the heroes and characters depicted by this writer that even to this day they live as actual historical figures, real beyond question. In the domain of history, his masterpiece is "Quo Vadis," a strikingly vivid picture of Ancient Rome, which has been translated into more than thirty languages.

Present-day conditions are so favourable, and the Poles are themselves responding to their new environment with such discretion, that they should be well able to hold their own in the

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very forefront of civilization. Their mental apathy, a natural outcome of the external restraint to which they had been subjected for so long, is now vanishing and, with it, many defects and deficiencies in the general education of the people. Schools are increasing; higher education is coming more within the reach of those desiring it; while the Universities—interesting historical buildings, Cracow University was founded in 1364—are open to all.

As a country, Poland has but few beautiful features. In East Galicia she is seen perhaps in her most picturesque aspect. Here in the Carpathian highland and intervening valleys dwell many Ruthenians, or Red Russians, a sturdy, handsome people, found more particularly among the rural population. Nearly all are Uniats, that is to say, members of a section of the Greek Orthodox Church which in 1595 united with the See of Rome, and they include a highly

intelligent class, as well as a peasant, mainly illiterate, element. A gathering of the mountaineering peasant class always presents a brilliant spectacle, as a result of the multi-hued costumes and elaborately-embroidered sheepskin coats.

The Tatras, a central section of the Carpathians, are a mountain range of majestic beauty. To many people their wild and unspoilt grandeur is calculated to call forth a more ardent wonder than does the "matchless glory" of the peerless peaks of Switzerland. The peasantry of the Tatra regions are distinguished by many delightful characteristics. They excel in coloured broderies and decorative leather-work, and are adepts at wood-carving—and this in spite of the crudeness of their implements. Specimens of their handiwork, in particular from the Zakopane district, may be found in many of the large towns of Central Europe.



RED RUSSIAN WORKMEN ON THE OILFIELDS OF BITKÓW

The Ruthenian peasant plays no mean rôle in the petroleum industry of East Galicia. He assists in the direction of the derricks, and is well versed in the manipulation of the specialized machinery necessary to the sinking of a well. He is a wiry, able-bodied labourer, and under sympathetic supervision displays fine powers of endurance and a remarkable aptitude for work.

Photo, Florence Farmborough

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With respect to the Austrian Poles, it should be remembered that they were not subjected to the same severity of treatment as were their compatriots in Prussia and Russia, but were allowed a fair amount of freedom and a measure of self-government. This re-acted favourably on the Poles in that part of the world, who set about organizing and developing their own societies. They were permitted also to have their own schools and their two Universities, and were not hindered from occupying certain official positions. On the other hand, the intellectual life of Russian

Poland had to ~~exist as best it~~ could. In order to bring about the denationalization of the people the Polish language was proscribed. All instruction was carried on in Russian. Even in their play hours, children were not allowed to speak their own tongue—which is not unlike Russian, spelt differently, however, and written with Latin letters, and is distinctly of a more sibilant nature. One result of this attempted Russification of the Poles was a high percentage of illiteracy, since the people chose to be ignorant rather than read and write in Russian. As an

example of the treatment measured out by the Tsarist regime, it should be noted that the *Censor*, established in Warsaw, saw fit to prohibit a wide range of books of such authors as Byron and John Stuart Mill. Not only was the reading of the works of Mickiewicz, Slowacki, Krasinski, and Lelewel (the national historian) forbidden, but the very names of these writers were not allowed to be mentioned. Even in 1905 Slowacki's great tragedy "Mazepa," was brought before the public as from the pen of a certain unknown J. S.

The Poles are one of the numerous subdivisions of the Slavonic race. Some twenty-five million of them live in Poland, and about five million are scattered abroad in foreign lands, the majority being in the United States. In the American settlements, Polish is spoken even more than English. Children are taught their own language, and all can sing the National Hymn



IN THE FAMOUS RAINBOW WOOL OF LOWICZ

Lowicz is renowned for its colored wools, and Lowicz girls for their handsome rainbow costumes. The striped, quasi-crinoline skirt and neat bodice present a delightful medley of soft rich hues, enlivened by million strings of amber or coral beads.

Photo, Polish Legion



HOME LIFE IN AN OIL-PRODUCING REGION OF NEW POLAND

Petroleum has been found in considerable quantities at and about Pasieczna, a sequestered village lying among the Galician hills in the vicinity of Nadworna. The homesteads of the "oilmen" are built in simple style, generally of wood; and there is an alluring homeliness and a warmth of hospitality in these remote dwellings which make pleasant memories for the stranger

Photo, Florence Farmborough

of Poland: "Jeszcze Polska nie zginęła" (Poland is not yet lost). Now that their faith has been justified, thousands of these voluntary exiles have returned to their newly-revived national State.

Though of medium height the Poles are a finely-built people, and an easy and a graceful carriage lends them a certain air of distinction as contrasted with other Slavonic races. They are for the most part fair-haired, but tend in the south to a somewhat darker complexion. Among other qualities, bravery, courtesy, and hospitality stand out conspicuously. The Polish women are often very handsome and gifted, and, in addition to beauty, they have a natural vivacity which greatly enhances their general attractiveness.

Roman Catholicism is the dominant form of religion, but there exist also numberless Protestants, Greek Catholics, Jews, Uniats, and a few Mahomedans. The Jews of Poland, the majority of

whom inhabit the towns, and are most numerous in Warsaw, where they total nearly 37 per cent. of the population, should be reckoned as a separate people. The poorer class lead a life apart and take no actual share in Polish affairs; they attend their own schools, and among themselves speak their own language, commonly known as Yiddish, a jargon of medieval German mingled with Hebrew. Old-time customs, religious and secular, are carefully observed; while the gabardine and fur-rimmed felt hat of bygone generations are still in vogue. These, together with the long beard and side-ringlets, form the lineaments of the typical Polish Jew. Among the educated Jews, however, are many who by their energy and ability have risen to high positions in life, especially where commerce, industry, and the professions are concerned. Some of these take an active and efficient part in national affairs.



RADIANT RUTHENIAN GIRLHOOD IN THE ZALESZCZYKI NEIGHBOURHOOD

The Ruthenians, or Red Russians, in East Galicia form the mass of the labouring population, and are for the most part a poor and backward people. While young the peasant girls are exceedingly attractive, and in their bright costumes, cleverly embroidered and worn with multitudinous chains of corals and coins, impart a touch of romantic charm to the rustic surroundings

Photo, Polish Legation

The industrial resources of Poland have been turned to great account during the last half century, and Lodz is a striking instance of what has been done. Here is a town of some 500,000 inhabitants, a great manufacturing centre, aptly described as the "Manchester of Poland." Devoid of any particular interest from an architectural point of view, a certain dignity gathers about the city in consequence of its association with the ceaseless activities that go with important industrial undertakings.

The mineral resources of the country exceed in value and importance even the manufactures. A very considerable supply of oil, salt, coal, and iron is distributed to Europe from Polish territory. Steel, zinc, and lead are also produced in various districts of the country, and mineral springs are

numerous. In the vicinity of Cracow are the famous salt-mines of Bochnia and Wieliczka, mentioned in history so far back as the twelfth century. Wieliczka has proved a great attraction to many foreign visitors, some of whom declare that the miners live in a veritable fairyland of glittering crystal, and, indeed, the magnificent ballroom, chapels with altars and statuary—all constructed from rock salt—are a sight not readily effaced from the memory. In Galicia oil-fields are found, worked chiefly by foreign syndicates. In 1912, petroleum was being exploited in 389 places, and an eminent Polish scientist has calculated that rock oil-bearing land in Galicia covers no fewer than 19,760 acres, which would contain many millions of tons of raw petroleum.

The Vistula is Poland's largest and most important waterway; a river that



COAT OF MANY COLOURS OF AN EAST GALICIAN PEASANT BELLE

Worn in both summer and winter, the sheepskin coat forms the chief attraction of the Ruthenian costume. When arriving at a marriageable age the young girl will often spend all her scanty earnings on a brand new sheepskin, usually beautifully ornamented with elaborate designs in coloured leather, which she wears with a variegated skirt, coloured kerchief, and glistening strings of coral

Photo, Eugene Yessierlioglu

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has always been closely associated with the history of the country. When the kingdom of Poland was at the height of its greatness and prosperity, it formed the chief channel of communication; but declined in utility and worth when the kingdom fell, for Russia and Austria made no attempt on their part to improve it for navigation purposes. As a French cleric observes: "The Vistula was condemned to the humiliating role of general uselessness. She, too, is a victim of the partition of Poland." Prussia, however, saw to it that her share in the great river should be utilized to

some purpose. Hence it was that Danzig (Gdansk), an interesting old town at the mouth of the river, and always a seaport of some importance, lost but little of its celebrity as a commercial centre. To-day Danzig (see page 1569) is a free port; the Prussian hold upon it has relaxed; and the Vistula may once again bring the riches of Poland's mines, fields, and forests to the sea—a fact of paramount importance, seeing that thereby the development of the economic life of the country is guaranteed. The long-awaited Constitution of the New



HOMELY BUT ARTISTIC PEASANTRY OF THE TATRAS

The peasants of the Tatra Mountains, the highest group of the Carpathian system, possess surprising vigour and intelligence. They excel in all peasants' arts and crafts, building their houses and churches in a style all their own, producing carvings and embroideries of great beauty and originality, and even their workaday garments are not devoid of imagination and artistic taste.

Photo, Polish Legation



GAIIETY OF SUNDAY RAIMENT IN A SUN-RAYED VILLAGE RETREAT

In this pleasing group of peasant women, assembled by a village shrine, the textile art of Łowicz is displayed in its brightest broad-striped beauty. Orange and rose mix with vivid purples and deep chocolate hues, presenting a rich, animated blur of colour, bright and gay, as though a coloured picture had stepped out of a story-book and come to life

Photo, Polish Legation

Poland was duly proclaimed and ratified in March, 1921. In every large town a special High Mass was celebrated; as a definite act of thanksgiving. It was an unforgettable sight watching the joyous throngs of people passing to and fro from S. John's Cathedral in the capital city. To these multitudes it was the "day of days" that had dawned. Ever since their complete liberation from the Triple Powers in 1919, they had dreamed of this event, which represented the culmination not only of their own hopes, but the hopes of generations of Poles before them. During those two years, the Sejm, or Diet, composed of the people's representatives, faithfully observing the spirit of the inspiring motto emblazoned in the Legislative Chamber of the Senate-house, "Salus

Republicae Suprema Lex" (the welfare of the Republic is the supreme law), had laboured with untiring zeal for this greatest and most momentous occasion in the modern history of their country.

Strange as it may seem, this scene was little more than a replica of another which 130 years before took place in the same streets, for it was in May, 1791, in Warsaw—the "Heart of Poland," an ancient city of decayed splendour, rich in wonderful but terrible memories—that Poland proclaimed a Constitution in which the Polish nobles voluntarily relinquished many of their privileges. The Constitution, first in Europe to recognize the people's rights to self-government, preceding by only four months the final vote of the French Constitution of September, 1791, called

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forth the admiration of Burke, Walpole, and many other distinguished men on the Continent. But it was this political step that hastened Poland's downfall. Her enemies feared the effect which this new form of government might have when brought into juxtaposition with their



SOLID LOWICZ RESPECTABILITY

With his healthy frame, good-humoured face, top-boots, broad-striped trousers, much-branded coat, and many buttoned vest, he represents the burly genial youth of the Lowicz peasant community

Photo, Polish Legation

own arbitrary and autocratic methods; and soon succeeded in breaking up the Polish entity.

An illustrious warrior of our own day, not to be omitted even from a brief résumé such as the present, and one who was for more than four years the presiding genius of Poland's destinies, is Marshal Josef Pilsudski, ex-Chief of the Polish State. On the outbreak of the Great War, he gathered his legions together with promptitude, for the hope of regaining their freedom filled all hearts, and all through the horrors of war, amidst the openly or covertly hostile armies of Germany and Russia, he succeeded in preserving his legions to the end. Upon the defeat of Germany it was Pilsudski who organized the new national army and formed the first Government of Independent Poland. Stanislaw Wojciechowski, who is well known as the leader of the Polish cooperative movement, was elected President in December, 1922.

Peace was first brought to Poland and amicable relations between herself and her neighbours were established in 1921. That, too, was the first year which saw the resuscitation of many ruined factories, and the initiation of new industries, aided by advances made from the Treasury. Although the country ran a grave risk in thus financing local industrial enterprise, as may be judged from the fact that since the beginning of 1922 a considerable shortage of money and restriction of credit have had to be recognized, the risk was more than justified by the splendid results in the strengthening of trade and commerce, and a most satisfactory increase in production.

As to agriculture, greater acreage has been brought under cultivation, and harvests are increasing, so that a large surplus can be placed aside for export. Thus it is plain to see that Poland is creating a new country from her devastated land, for there is hardly any other country in Europe that has been so ruthlessly wasted by fire and sword as



PIPER OF THE TATRAS

Although well-seasoned with three-score years, he can pipe as gay and tuneful as air as ever he piped in the heyday of his youth.

Poland, and by giving fresh impetus to her industrial life she holds the future in her hands—a future rich with promise, zealously guarded by the proud White Eagle of her national standard.

The Poles are entirely absorbed in the national cause—the free exercise of the freedom of Poland. To them freedom is a most holy thing, and they move warily lest in their enthusiasm they should wreak injury to that which they hold most precious. During the relentless persecution by

foreign rulers they strained every nerve in their struggle for national existence. There has been, in fact, no European war waged during the last century in the name of freedom in which the Poles have not taken part, for all who fought for freedom were to them as brothers. The Great War has hastened the issues, and the dream of independence and full political liberty has been realized by many a down-trodden, suppressed people. In the case of Poland, a glorious resurrection of the whole country has been witnessed: the passage from hope to magnificent reality; the movement from out of the depths of misery and despair to the heights of exultant joy; the transition from Poland fettered to Poland free.



THREE MINSTRELS OF THE MOUNTAINS

Among the sturdy mountaineers inhabiting the wild fastnesses of the Tatra regions are many born musicians. Each feast-day finds them at their glad task, delighting the listener's ear and filling forest and glen with echoes of their haunting melodies.

Photos. Mrs. Fanchase



WHERE THE POLES LOVE OF MUSIC IS MADE MANIFEST: VILLAGE BAND AND CHOIR

The national music of Poland is of ancient origin and represents the individuality and sensitiveness of her people, which no terrors and no afflictions have ever been able to destroy. History shows that the early Poles were devoted to music, a devotion that has developed through the centuries, expressing itself in dances, polonaises, mazurkas, and in many other characteristic compositions. The band, sometimes assisted by a choir of young girls, is the pride of the Polish village, its picked musicians being carefully guided through the intricate passages of wondrous tunes or stately sacred music by the baton of a veteran conductor.

Photo, Polish Legation

Poland

II. The Epic Story of an Heroic People

By Lieut.-Col. F. E. Whitton, C.M.G.

Author of "A History of Poland"

THE early history of Poland is wrapt in obscurity, but the actual ancestors of the Poles seem to have been the Sarmatians, a tribe located more particularly on the banks of the Vistula, who revolted against the Roman legions led by Varus. From these tribes there slowly evolved a nation in spite of the steady pressure of its western neighbours Germany.

The Christian Germans were inclined to adopt a policy of interested evangelisation of their pagan neighbours, and the acceptance of Christianity thus became a political necessity for the Poles. In 965, Miesko, Duke of Poland, received the rite of baptism. Unlike Russia, whose creed came from Byzantium, Poland received her religion from Rome, a circumstance which was to affect the history of the latter country.

The introduction of Christianity, although it alleviated, did not render Poland altogether immune from, the necessity of struggling for her existence against her powerful neighbours. The Duke of Poland had to acknowledge himself a vassal of the Emperor, and on the other flank Russia was slowly but surely expanding westwards. But the military talents of Bolesaus, the son of Miesko, did much to restore the misfortunes of his country. Before his death Poland was a kingdom, containing over 200,000 inhabitants, and stretching from the Baltic to the Carpathians. A thoroughly incapable ruler followed, but the latter's son Casimir, "The Restorer," proved himself worthy of the confidence of his people.

Casimir died in 1058. Of his foreign policy the outstanding feature was the defeat he inflicted on the savage Prussians of the Baltic littoral. These pagans, however, continued to give much trouble until, in 1230, the Poles called in the aid of the Teutonic Knights, a German monastic-military Order which had come into being during the Crusades. The

Knights carried out their mission by a war of extermination, and were soon followed by enterprising German traders. Repudiating their promise to evacuate most of the conquered territory, the Teutonic Knights consolidated themselves in their new possession, and Poland at the end of the thirteenth century found that she had as her north-eastern neighbour a powerful German state, half ecclesiastic and half military.

Meanwhile, Poland had been engaged in a series of struggles with Russia, Bohemia, and Hungary; efforts to escape from the strangling coils of the Empire; and in a conflict with Rome. The murder of the Bishop of Cracow drew from Gregory VII. the thunder of the Interdict. The royal title was withdrawn, and the sovereigns of Poland reverted to their former status of dukes. For a time the incubus of Germanism was thrown off by the crushing defeat of the Emperor at Breslau, in 1110, but against this was the overthrow of the Poles at the hands of the Russians and Hungarians in 1139. Another evil for Poland was the Slav tradition of supreme power as a divisible heritage. Bolasaus III. divided his



THE REPUBLIC OF POLAND

POLAND : HISTORICAL SKETCH

dominions among his sons. Thus opened a period of 150 years distinguished by the dissensions of rival princes, the decay of a once powerful nation, and the helplessness of Poland against the terrible Tartar invasions.

Union of Poland and Lithuania

The monarchy was restored in 1320, when Ladislas (or Vladislas) the Dwarf was crowned king and took up anew the task of the unification of his country. The situation of Poland was still far from secure. Hungary, Bohemia, and the Marks of the Holy Roman Empire were still dangers; to the north were the powerful Teutonic Knights, whose headquarters had been shifted from Venice to the Vistula; while to the east lay the new and vigorous power of Lithuania. It was their relation with this power that did most to determine the future of the Poles. After the death of Louis, King of Hungary and Poland, his heiress Hedwiga, though betrothed at the time to William Duke of Austria, was persuaded by the Polish nobles to wed Jagiello, the Grand Prince of Lithuania. The latter embraced Catholicism and, as King of Poland in right of his wife, took the name of Ladislas II. A union between the two countries followed, but proved to be unworkable. Nevertheless, community of interests and the alliance of the royal houses brought about a lasting bond, and Poland and Lithuania were finally united by the Treaty of Lublin in 1569.

With the death of Sigismund II. in 1572 the direct line of the Jagiellos ended. For nearly two centuries the kings of this great dynasty had guided the fortunes of the state. Under their firm and wise rule Poland had become great among the nations of Europe. Henceforth, until the disasters which extinguished her existence, the history of Poland is one of decline.

Disruption stayed by Sobieski

The Crown, always elective in theory, now became so in fact. A century of internal disorder was the result. There were also troubles from outside. In 1647 a great Cossack rebellion broke out in the Ukraine, and the Polish troops were severely defeated. Seven years later the Russians invaded Poland, and in 1655 Charles X. of Sweden forced war on the country. The drain on the national exchequer was great, and owing to the persistent refusal of the Diet to vote adequate supplies, the king, John Casimir (1648-1668), was compelled to sell to the Elector of Brandenburg exemption from the duty of doing homage for his Prussian domains. In this reign the privilege of the "liberum veto" began to be used with pernicious effect.

Early in the sixteenth century the principle had been accepted that absolute unanimity was requisite for all enactments, and during the reign of John Casimir the veto was persistently used by recalcitrant members to explode the Diet. Disgusted with his subjects, the king abdicated. The decline of Poland was for the moment stayed by the military genius of Sobieski, who was elected king as John III. His relief of Vienna in 1683, when it was almost at the mercy of the all-conquering Turks, forms one of the most glorious episodes of Polish history. But after his death in 1696 the condition of Poland drifted into deplorable and increasing anarchy.

A survey of Poland as it existed in the middle of the eighteenth century reveals so many anomalies and inconsistencies as to make it difficult to decide whether it was a great or third-rate nation. For centuries Poland had withstood the growing power of Germanism. She had been the centre of the great Catholic reaction after the Reformation. She had played her part as the arbiter of the destinies of Central Europe. And it had been Poland that had rescued Europe from the tide of Turkish invasion.

At the Mercy of Powerful Neighbours

These are unquestionably the records of a Great Power. But on the other side of the shield the littleness of Poland is clearly visible. The country was unquestionably decadent. It was afflicted with the most vicious constitution conceivable; in the real characteristics of a state it was as lacking as the Holy Roman Empire. The elective system of monarchy was fatal to consistency and stability. The landowners formed a powerful and exclusive caste, selfish to a degree, and intent on magnifying its own importance. There was no real middle class. The lower class consisted of serfs or slaves. The king was a mere figurehead.

The country to a man resented taxation. In the words of Sydney Smith, "they preferred any load of infamy, however great, to any burden of taxation, however light." The system by which a single discontented senator could paralyse all legislation by the mere utterance of four syllables, "Nie pozwalam" (I do not assent), was the very negation of government; and the thwarted members were then wont to summon a rival assembly and to support it by force of arms. Such a country was bound to be at the mercy of powerful neighbours.

Unfortunately for Poland, on the death of Augustus III., in 1763, three neighbouring thrones were filled by exceptionally able sovereigns. Two of these, Frederick the Great of Prussia and



CORNER OF THE RYNEK IN THE ANCIENT CAPITAL OF ALL POLAND

Vivid memories of past glory still linger about the time-worn streets of Cracow. Hallowed within the Cathedral sleep Poland's most honored dead, while the rynek, or market place, witness of many a resplendent coronation pageant, contains ancient structures of great architectural merit; among them the twin-towered Panna Marya, Church of the Virgin, externally plain and austere, but its interior glowing with dim rich colours, Gothic splendours, and historic memories.

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HALE AND HEARTY HIGHLANDER

He is one with his rugged surroundings in the lofty Tatras to whose winter winds and summer suns he owes his stoutness of heart and sturdiness of frame

Photo, Polish Legation

Catherine of Russia, were land grabbers pure and simple. The third, Maria Theresa of Austria, was of tenderer mould; but though "she was always in tears, she always took her share."

Catherine and Frederick soon came to an agreement as to the king they would foist on Poland. This was Stanislas Poniatowski, a young Pole of ordinary lineage who had once been one of Catherine's numerous lovers. Although the new sovereign at first displayed a weak flavour of patriotism, he was really bound hand and foot to Russia. A religious feud in Poland soon gave Catherine and Frederick their opportunity for further action. The Roman Catholic party had got the upper hand, whereupon Russia promptly espoused the cause of her Lithuanian co-religionists of

the Greek Church, while Prussia took up the cause of the Lutherans.

The Poles made the fatal mistake of appealing to Turkey, a non-Christian power. Filled with virtuous indignation, Russia, Prussia, and Austria hurried troops into Poland, and in 1772 signed a Treaty of Partition by which Poland was deprived of about one-third of her population. Twenty-one years later about one-half of the remaining area of Poland was divided by Russia and Prussia, the lion's share falling to the former Power.

Two years more and the sentence "Finis Poloniae" was pronounced, for, by the Third Partition, what was left of the country was parcelled out between the three neighbouring powers. Thus came about one of the most remarkable occurrences in history, the complete disappearance of a Great Power which was not so much defeated as enslaved; not conquered, but partitioned; removed from the comity of nations and divided up among her neighbours as a thing ownerless and dead.

The Poles clung to the hope of recovering their independence by French aid, and with a splendid loyalty remained faithful to Napoleon even after the disastrous Russian campaign. Napoleon, however, merely used Poland for his own ends and involved her in his ruin. After the Congress of Vienna the restoration of Poland seemed as far off as ever. Poland was now under five administrations. There was still an Austrian Poland. There was still a Prussian Poland. The Lithuanian territories were incorporated as an integral part of the Russian Empire. Out of the residuum there was set up an autonomous kingdom, to be ruled by the Emperor of Russia as its king. Finally, there was the microscopic republic of Cracow guaranteed by the Great Powers.

In the century between the Congress of Vienna and the outbreak of the Great War, Poland experienced the rule of three masters. In Russian Poland the humane and liberal sentiments of the Emperor Alexander I. seemed to promise amelioration, but when he was succeeded by his reactionary brother, Nicholas I., the Poles were ruled with a rod of iron. Insurrections in 1830 and 1863 hardened the hearts of the Russian officials, and in 1874 the last claim of Poland to be considered a separate nation disappeared, for in that year the vice-royalty was abolished and Poland became merely a Russian province.

The attitude of Russia towards Poland may be summed up in one word, Russification. But when the war of 1914 broke out the Russian commander-in-chief, in a stirring proclamation, informed the Poles that the dream of their fathers

POLAND : HISTORICAL SKETCH

and their forefathers would be realized and that the resurrection of the Polish nation was about to take place.

At first there was a genuine attempt by Prussia to conciliate Polish sentiment. The Polish language and nationality were officially recognized, and the white eagle of Poland was impaled on the black eagle of Prussia as the Polish arms. In the year 1848 considerable sympathy was felt by the liberal doctrinaires of Prussia for the Polish cause. But the prospect of the rise of Poland under Russian protection and the importance of Danzig and the Vistula hardened the heart of Bismarck. He was perfectly frank in the matter. "The Polish question is to us a matter of life or death" were his words. His policy became ruthless. Severe measures were taken to break down Polish nationality and to stamp out the Polish language. Even confiscation of Polish land and the substitution of German immigrants were resorted to.

As for Austria, her treatment of Poland was at first arbitrary and ruthless, but later a change became apparent. The reason is to be found in the long rivalry between Austria and Prussia, which induced the former to rally her Slav subjects to her side. After 1866 the claims of Austria for supremacy in Germany were for ever shattered. In her humiliation she had to look round for allies, and found them in the Poles. And the Poles were all the more welcome as they alone

of all the Slav peoples were opposed to Russia. Concessions to the Poles were therefore the order of the day, and when the crisis of 1914 arrived a conference of Polish members of the Galician Diet passed a formal resolution affirming their loyalty to the House of Hapsburg.

The Republic of Poland was proclaimed in November, 1918, and under the Treaty of Paris, June 28, 1919, its independence was guaranteed. As far as possible it was reconstituted within the limits of the eighteenth century "Polish commonwealth." Danzig was made a free city, to which Poland was guaranteed access; while in the north and in the south-east the destiny of two areas was to be decided by plebiscite. As for the eastern frontier, the defection of Russia from the Allies and her relapse into chaos had the effect of leaving this boundary undetermined and of exposing Poland to attack by Bolshevik forces.

French and British troops were sent to the country during the transitional period, the situation being still further complicated by an insurrection under the leadership of Korfanty, directed against the Supreme Council. As the whole of Eastern and Central Europe may be said to be still in the melting-pot, it is too early yet to prophesy the future which lies in store for Poland. But there is a strong feeling of sympathy in Western Europe for the most unfortunate and not the least noble of European peoples.

POLAND : FACTS AND FIGURES

The Country

Includes a considerable part of the Great European Plain, and is bounded north by the Baltic Sea and Lithuania, east by Russia, south by Rumania and Czechoslovakia, and west by Germany. It is drained by a number of important rivers, including the Vistula and Dniester, while in the south the wooded range of the Carpathian mountains forms a natural boundary. Total area, comprising former state of Posen, East Galicia, Russian Poland, and parts of German Silesia and Vilna, about 140,000 square miles, with an estimated population of some 30,000,000.

Constitution and Government

Except for government officials and the military, franchise is universal for both sexes at the age of twenty-one. Government republican in form. President elected by National Assembly for seven years, and has power to summon and dismiss the Sejm, consisting of Senate or upper house and lower house or Diet. He is not politically or personally responsible, must be a Polish citizen of not less than forty-one, and commands army, except in war-time. Republic divided for electoral purposes into sixty-four districts.

Commerce and Industries

Agriculture chief occupation of people. Some eighty-five per cent. of area is productive. All forests land are State-owned. Main crops include wheat, rye, barley, oats, and potatoes. Considerable numbers of livestock are maintained.

There are iron and steel furnaces and rolling mills. Very large mineral salt resources, while petroleum and rock oil are worked. In 1921, 2,027,835 tons of goods were exported and 4,745,264 tons imported. The zloty—one gold franc, has been sanctioned as national currency.

Communications

Poland has about 10,000 miles of railway, all State-owned, and there are more than 30,000 miles of road. Some 51,600 miles of telegraph, and 7,600 of telephone line, and over 1,500 post and telegraph offices, with over 2,000 postal agencies. There are also about 1,800 miles of navigable waterway.

Religion and Education

No established church and all creeds tolerated. Roman Catholicism the religion of majority. Education free and elementary education obligatory. There are more than 25,000 elementary schools with over 2,500,000 pupils and 43,000 teachers. There are also universities at various towns, including Vilna, Posen, Cracow, and Warsaw.

Chief Towns

Warsaw, capital (estimated population 931,000), Lodz (451,800), Lemberg (219,000), Cracow (181,700), Posen (169,810), Sosnowiec (86,700), Czenstochowa (80,500), Bialystok (77,000), Lublin (94,500), Przemyśl (48,000), Grodno (35,000).



PORTUGUESE FISHWIVES AT THE LISBON MARKET SECURING SUPPLIES FOR THEIR DAILY ROUNDS

On arrival all the noisy fish are unloaded from the boats and dumped at the market. As soon as they are laid out in their stalls the fishermen go with the clamour, till both are at top pitch. Then when the goods are distributed, the fishermen, in their white, short skirts and flat hats, or which they borrow their landlady's, are off to all parts of the city to cry their wares. Portuguese women are prodigal of fish, and sometimes a hundred different varieties are on sale.

Portugal

I. Its Poets, Peasants, and Politicians

By Professor George Young

Author of "Portugal: A History"

IT is five hundred years since Portugal discovered the modern world, and it is time that the modern world discovered Portugal. For there are few countries about which so little is known.

Looking at Portugal on the map we might suppose it to be a province of Spain that by some political accident and without any racial or regional *raison-d'être* had been made a state. This is wrong. Portugal is as distinct and different from Spain as Ireland from England. True, the mountains and moors of northern Portugal merge into those of Galicia, while the Algarves in the south, with their African landscape and climate, might be Andalusia. But Portugal proper, with its green meadows and wooded hillsides, its winding streams and sweet-smelling heaths, its soft sea breezes and warm showers, is the very opposite of the bare brown upland wheatlands and wastes of Castile, with their biting winds and burning suns.

Travelling to Portugal by rail the last Spanish town you pass is the university city of Salamanca—a plaster of red buildings on a yellow upland—and the first Portuguese town

you come to is the university city of Coimbra—a pile of white buildings perched high over a blue river and green water meadows. Moreover, the frontier between the two countries—a no-man's-land of rocky mountains and stony "despobladas," dotted here and there with a "Villa Franca" planted for some political or strategic purpose, and only traversed by the two river gorges with road and railway—has been since history began as much a natural as a national frontier.

Not only have the Portuguese and Spaniards fought each other across it throughout their national histories, but it has been a sector of the general

fighting front whenever Europe has been divided into two hostile camps. It was so in the wars of the eighteenth and nineteenth centuries against French supremacy, and it was so in the Great War against German supremacy. And Portugal was always on the British side of the line.

The Late Latin poet Dracontius has a description of the delights of Portugal after the long dusty journey across Spain. As a guide book he is not yet out of



SOUTHERN GRAVITY

Raven tresses parted over the broad forehead seem to give a grave impression, belied by the dimples that begin a smile



LADEN WINE BOATS OF OPORTO ON THEIR WAY TO LEIXOES

Oporto city lies three and a half miles up the river Douro from its Atlantic port of Leixoes. The river being unsuited to navigation by sea-going craft of any considerable burden, sailing boats are used for the transport of casks of the famous port wine to the sea. The steersman, high upon a rough platform, manipulates an enormous oar in place of a tiller

Photo, A. W. Cutler

date. For if the Roman temple at Evora has fallen rather out of repair, there is still much in this Virgilian countryside that Dracontius would have called old-fashioned. For example, take the pair of little mouse-coloured oxen you meet in the lane drawing an oblong box on two solid discs. Such a cart can be seen in Roman representations of the Celts on the "trek;" the mystic whorls and patterns carved on the yoke and the ear-piercing shriek from the ungreaed axle serve still to keep off evil spirits, even in their modern form of motorists.

For Portugal can be very noisy—as, for instance, in a "revolution," when the mounted police are galloping about the pavements, unpopular newspaper printing presses are being thrown from fourth-floor windows, and a field battery and a cruiser are bombarding each other across Lisbon. Moreover, in its obscurer regions, it can be no less noisome. There is a world of meaning in the line with which Dracontius closes his catalogue of the odours of Portugal: "Una

parens tellus non unum fundit odorem" (one mother soil gives forth more than one single smell).

But, after all, travellers who poke their noses into slums and politics should know what to expect; and to the tourist Portugal will come as a pleasant surprise—a land of coolness and cleanliness, of vivid colours and vital contrasts, a land with charm. Stand on the battlements of Palmella, the great rock fortress of the Knights of Calatrava, with the south wind blowing up over the orange groves of Setúbal. Drive through inundations of spring flowers, and enter a world of incomparable chivalry in the courts of Thomar or of incomprehensible mysticism in the cloisters of Alcobaça. See the sunset from the cliffs of Cascaes with an Atlantic swell spouting through the Bocca do Inferno, and the fantastic fishing boats running in over the Tagus bar. Walk through the crowd of medieval costumes in a country fair under the shadow of the grand Gothic cathedral of Batalha. Try to paint the kaleidoscopic colours

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of the Lisbon fish-market or to photograph the grace of the fish-girls, as they glide over the cobbles balancing their flat baskets on their classic heads. And then admit that

*Che nao ha visto Lisboa
Nao ha visto cosa boa,*

which may be rendered in English as:

*He who has not seen Lisbon
has not seen a beautiful thing.*

It has always been a characteristic of Portugal to produce just one or two masterpieces apparently without progenitors or posterity in every form of national expression; and this is especially noticeable in art and architecture. Schools of Portuguese painting only exist for the expert; but occasionally a painting will be seen that will convey even to an untrained eye the hall-mark of merit and the handicraft of the race. Such a painting is the

triptych by Nuño Gonsalvez in the Lisbon Museum, clearly inspired by the Flemings, but infused with a colour and a character wholly Portuguese.

There is the same singularity, in the double sense, in Portuguese architecture. Where could you find a grander example of early Gothic or a national monument more expressive of the wars of liberation from the Moors than the great fortress church of Alcobaça? Where a more perfect specimen of English Decorated and of Portuguese symbolic sculpture than in the cathedral of Batalha, commemorating the first Anglo-Portuguese victory in their first joint war for Portuguese independence? Where could one find a more lovely work, inspired by the Sainte-Chapelle and the Taj Mahal, than the Convent of Belem, celebrating the conquest of India. Or later and lower yet, is there at Versailles or at the Escorial a more



VAST VATS OF PORT MATURING IN A WINE LODGE OF OPORTO

Only that wine produced from grapes grown in a certain district on either side the river Douro may be known as port. The vineyards are located upon the sides of the neighbouring hills, and the grapes are gathered towards the end of September or early October. When the wine has fermented, it is placed in these vats, whose capacity is more than a million glasses

Photo, A. W. Cutler



STRIKING CONTRASTS OF OLD AND NEW IN THE MARKET PLACE OF OPORTO

While these youthful bull-dog drivers take their stately mood for granted, the old-fashioned drivers with their yokes of Moorside designs sadly renew their and show the contrast. In the background of modern design, the ancient bones on the right, and the ancient bones of the heavy vehicles with their chevroned poles, afford nothing contrasts. In the foreground of modern design, will be noticed that in many cases the bones of each pair of iron overlays, so great in their speed.

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monstrous example of the megalomania and melancholia of "Grand Monarchism" than the monastery-palace of Mafra? Or has any country a scene more illustrative of its national history than the rocks and woods of Cintra, with the Peña palace, the dream of a South German scene-painter up above, the Crusaders, wall all around, the Moorish palace with its mysterious marble halls below, and "Vathek's" villa in the middle?

Portugal has not got the credit of its masterpieces just because they are unique, and for that reason unknown. Portugal, exploding as it does in a brilliant blaze that illuminates as in a lightning flash the European movement of the day at its most typical moment, achieves a masterpiece that as a rule is credited to Europe rather than to

Portugal. The explanation is that Portugal and the Portuguese are both unusually receptive and reproductive. In them any foreign seed roots rapidly, blooms abundantly, and exhausts itself quickly.

In medieval fiction the Portuguese was generally a hero—as, for example in the legend of "The Twelve of England," which relates how Portuguese knights were sent by John of Gaunt to teach manners to the Court of Windsor. In modern fiction the Portuguese is generally cast for the villain, or at best for a low comic: a fat, yellow, cunning and cowardly, ridiculous rascal. This caricature is, no doubt, inspired by impressions of half-caste cooks in India and of corrupt customs officials in Africa.

The Portuguese of Portugal is a large-boned, side-whiskered, frieze-coated



BABY WAKES FROM SLUMBER DURING A BREAK IN THE JOURNEY

Portuguese peasant women commonly wear a cloth disk upon the kerchief that binds their hair to mitigate the hardness of their various headgear. This rustic matron, whose naked feet are hard with tramping, has set down her cradle where the lapping of the Douro against the quay may soothe the slumbers of her mamme who, waking, plays with her tail-worm band.

Photo, A. W. Culler



ON OPORTO'S RIBEIRA, OR QUAY WALL, WHERE THE "DOM LUIZ" BRIDGE CROSSES THE DOURO

The great bridge that is here spans the Douro is the famous structure named after Dom Luiz. Its arch has a span of five hundred and sixty feet, one of the largest in Europe. It has two passageways, the one on the top of the arch being two hundred feet above the water. On a week-day morning the Ribeira with its cobblestoned road and paved quay is always lively with women going to and fro in little dresses, carts rattling, stall-keepers bargaining, and boats bobbing at the wharves.

Photo. A. J. W. Carter



OPORTO'S BUSY QUAY-SIDE CROWDED WITH SHIPPING ON THE ONE SIDE AND LOZEN PORTERS ON THE OTHER
 Commonly used as one would in other languages, in Portuguese Oporto's name is pronounced as two—O Porto, the port. It is the second city of Portugal, Lisboa being its only rival in size and commerce. Built mostly on the north bank of the river Douro, it then is steep terraces of granite-belt, white-plastered houses. To this wharf small vessels bring the freight from the outgoing ships which come no nearer than the bar at the river's mouth three miles away.
 Photo, A. W. Cedar



WHITE HOUSES OF OLD OPORTO THAT CLING WITH LICHENS AND ROCK-PLANTS TO THE CRAGS OF BOURBO
Crazy-grooved paths that roll steeply between irregular rows of basked houses see the laborious routes which these hardy peasants must travel every day. Coming
up the left one of them is seen straggling under a load of hay, while children curiously play upon a terrace, at whose edge a bath. Beneath flashes the swift
 Douro, spears of wheat. At this distance, seems a mighty steel trolley. It is the Dom Luis Bridge, built by a 36,500-ton firm in 1895

Photo. A. H. Carter

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countryman in a donkey cart—like a stage Irishman plus a large blue cotton umbrella ; with humour, honesty, and hard work written large all over him. The Portuguese workman is industrious and ingenious. As a soldier and sailor the Portuguese is to-day as bold and hardy as when Trant's division of "fighting cocks" was rated by the Iron Duke as equal to the Light Divisions ; or when the caravel of Da Gama beat its way round the Cape.

If, in the Great War, the Portuguese, in both Flanders and Africa, made a bad impression, it is because the efficiency and energy of the Portuguese to-day goes down as he goes up in the world. This may be explained partly by the Portuguese climate, in which any stock that is not starved exhausts itself by excess, and partly by the Portuguese readiness to inter-breed with inferior races. In the fermentation of Portuguese town life the scum of these mixtures floats to the top, either as a reactionary profiteer or as a revolutionary proletarian. And the economic evils resulting from such political pot-boiling drive the true Portuguese off the land and out of the country. For many generations Portugal has been paying its way by selling the best blood in the country to the labour markets of Brazil and New England in order to pay for the extravagances of its ruling class.

The Portuguese not only fuse readily with alien race types, but also fix them immutably. Thus it is easy to recognize, not only the imported negro, but also a type generally confused with him, the aboriginal negroid Iberian. Greek or Phoenician colonists survive obviously in certain coast villages ; the Moor and the Hindu appear sporadically ; and, last but not least, the Jew permeates the whole urban population and predominates in some towns like Bragança.

When the pious King Joseph proposed an ordinance that all Jews be made to wear white hats, his prime minister, Pombal, appeared next day with



COIMBRA'S COURTLY CLERK

Secretary of Coimbra's ancient university, he wears court dress beneath his academic gown and bands when bearing the university mace on occasions of high solemnity

two—one, as he explained, for Joseph, the other for himself. After the expulsion of the Moors, the Jews carried on the tradition of their civilization, not always, perhaps, with sufficient sympathy for the national genius. It was, for example, the chicanery of Jewish geographers that deprived Portugal of the crown of Prince Henry's labours in the voyages of Columbus and Magellan.

As for the Anglo-Portuguese association, it has long outlasted all other



ACROBATICS AMONG THE ORANGES : A WELL BALANCED PAIR

If stolen fruits are sweet, oranges plucked in this precarious manner must be positively luscious. One advantage of this method of gathering is that the basket, too large to carry down a ladder when full, is in this case sufficiently near the picker to prevent the bruising of the fruit when dropped. That this young girl can support so much on her head makes the feat of her eldest less surprising.

Photo, A. W. Culler

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political alliances and has on the whole contributed more than it has cost to either nation. The political alliance originated in an economic association that was itself a necessary consequence of the geographic relationship of Portugal to England. Portugal and England were natural customers of one another, and the sea was, in the Middle Ages and for two maritime peoples, a bridge rather than a barrier. Thus, in the "British Policy," a rhyming commercial report of 1347, we find

Portugallers with us have
troth in hand
Whose marchandise cometh
much into England,
They be our friends with
their commodities,
And we English passen into
their countries.

This economic interdependence partly explains why, throughout the five centuries between the first Anglo-Portuguese Treaty of Windsor and the last, the friendship of Great Britain and Portugal

has been broken only when Portugal for a time ceased to exist and became a dependency of Spain or France; also, why England, once at least in each of those centuries, has fought in Portugal for its independence. This friendship has, however, cost both countries something.

Portuguese still die of the consumption introduced when British medicos sent their patients, like Fielding, to swift death in its soft, damp air; and some of us still suffer under the gout inherited from ancestors who took to drinking port. But Portugal owes to British influence more than one recovery, such as those under the Aviz dynasty, under



PORTUGAL'S MILKMAID EQUILIBRISTS

How steady a figure is given by this strenuous exercise of carrying loads on the head can be well seen in the case of these buxom women. The hooded cloak they wear is the hooded cloak still found in Portugal, and like an Inquisitor's

Photo, A. W. Culler

Pombal, and under Garrett; while Great Britain owes to Portugal very useful assistance on occasions when the British have muddled themselves into a real mess. "Com todo o mundo guerra, paz com a Inglaterra"—(War with the world, but peace with England)—is, and always has been, the whole foreign policy of Portugal.

The Portuguese temperament is very religious; so much so that religious feelings and forms still survive in Portugal that have been submerged elsewhere. Matters that, with the English, are left to reason or social regulation, are dealt with in Portugal by religious instinct.



CHAMPIONS IN HEAD TRANSPORT FROM NORTHERN PORTUGAL GOING TO THE FAIR

To avoid toll and lighten such prodigious loads as these would take no small amount of practice. But the Portuguese peasant women do very much more to get their great clusters of pitchers to the fair. They are prepared to travel far afield to have lost along roads whose surface is hardly kind to wheel loads. The only member of this party besides the donkey who has alone in the little boy, and he prefers to ride

Photo, A. W. Carter



Economy is elsewhere seldom seen going to such lengths, but in Portugal the custom of thus preserving one's shoes is common



Seen at a distance her load might be mistaken for a headdress instead of a basket of variously feathered fowls



For sheer skill in balancing, an exhibition like hers might make even a Covent Garden porter green with envy



Naturally, the woman porter who takes charge of the visitor's luggage, carries it like this, and it seldom suffers damage

FOUR COMMON FORMS OF FEMININE PORTERAGE

Photos, A. W. Coker

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This may be explained by the Portuguese having a larger element than any other European race of the "dark white" or Iberian aborigine.

Portuguese public festivals and family life are both full of primitive paganism. At Cascaes, a few miles from Lisbon, there may be seen every spring a very complete representation of the "thargelia" or human sacrifice of ancient Greece. An effigy, modernised as Judas, is burnt at a stake on the seashore, and the ashes are thrown to the wind; at Setubal, further down the coast, the local idol, disguised as the Virgin Mary, may be met paying a round of calls on neighbouring shrines.

Portugal and the Inquisition

Portugal's early history was one long crusade. And this was followed by a longer struggle between the native Mosarabic Church and Rome. Rome won, thanks to an alliance between the Portuguese kings, jealous of the liberties of the Mosarabic municipalities, and the Spanish prelates, ambitious for supremacy at Madrid; but, none the less, the Reformation is very clearly marked in the Golden Age of Portuguese poetry. It was not until Lollardry had been persecuted into becoming Protestantism and the unity of Christendom was thereby threatened, that Portugal renounced its humanism and humanitarianism and accepted the Inquisition. The plays of Gil Vicente preached Christianity so vigorously that they were put on the "Index" and practically suppressed for centuries.

Ruling Class Becomes Rationalist

Camoens, though he scorns the Protestant English, who "grow new kinds of Christianity," and "draw the sword against the Church instead of the Turk," none the less mourns the "grim and grievous sanctimoniousness" that was being forced on Portugal by Spain. The university of Coimbra continued the fight right up to the Spanish occupation. John III., who

introduced the Inquisition, had been previously persuaded by the university to invite Erasmus to reorganize it.

Nowadays, there is a schism in religious ideals, dividing very distinctly the old Portugal of Crusaders and Conquistadors from the Young Portugal of Coimbrists and Comtists. A devout Catholicism has kept the peasantry subject to Rome and Royalism. The characteristic expression of this faith—"Sebastianism"—is scarcely yet extinct. The mystic belief in a Messianic monarch (Sebastian) killed in a sixteenth century Crusade in Africa, was, until lately, a serious moral obstacle to political reform. Democracy was impious to the Sebastianist, who believed that one day the miraculous martyr would sail out of a fog on the Tagus and inaugurate the millennium. When, however, in the latter part of the nineteenth century, the neo-romantic poetasters developed into radical republican politicians and came to power in the Revolution of 1910, the ruling class of Portugal became definitely rationalist, and the hold of the Church over education was finally broken by a drastic Law of Congregations on the French model.

Character of the Educated Portuguese

The religions of Portugal to-day are, among the peasantry, a Catholicism that has not yet definitely disassociated itself from political reaction; and, among the professions and proletariat, a neo-Comtism that has, so far, resisted the communist revivalism of Moscow.

The educated Portuguese is the most urbane and humane of men, and any Portuguese would consider it less of an injury to rob you than to be rude to you. His conversation is Orientally overloaded with conventional courtesies. His moral codes, or rather moral conventions are also very different from those of the English. Thus, capital punishment has been abolished in Portugal for over a century, and murder for profit is rare. But political assassination and the "crime passionnel" are both

IN PORTUGAL

With the Peasant



In the softly curved face, kissed by ringlets, and in the dark eyes over which thick brows meet are traces of some Moorish ancestor



With a long ladle the water-seller fills his great cask, presently to cry "Agua, agua" through the town, a happy sound in the dust and heat. The ox-cart is almost unchanged since the Roman occupation



Sturdy vineyard workers add the last tubful to the great vat of grapes on its way to the press-room. Behind rise the uplands of Torres Vedras, from whose fertile fields comes many a pint of ruby claret



Of the two women, she who sits has the more stable burden. Babies are usually carried on the head, so this one's exhibition is merely temper

Photo, A. W. Cutler



*Portuguese women carry most loads without trouble on their heads ;
and it is a good way to manage menina and menino in their cradle*

Photo, A. W. Cutler



Small sons go early into long trousers in Central Portugal, and a certain dignity attached to grown-up garb is visible in these meninos

Photo, A. W. Cutler



Jest and repartee enliven a deal in sardines. Thousands of these fish are caught each year, and are much appreciated in the inland towns

Photo, A. W. Cutler



*Carrying weights on the head gives Oporto women a fine carriage.
They rest while the fountain's metallic snakes gush water into their tubs*

Photo, A. W. Cutler



Tired out, two small urchins find this stone seat drowsily warm in the sun, and sleep unperturbed by the pictured souls in torment above

Photo, A. W. Cutler



This little pig has come many miles to market with his mistress's switch behind him. She always dons her best for these visits to town

Photo, A. W. Cutler



Sheepskin leggings and the warm gold of oranges against a pretty white apron contrast in the morning meeting of a shepherd and his lass

Photo, A. W. Cutler



*In Oporto's steep streets the ox-carts creak under great casks of port.
The young idea is seen learning the care of his horned charges*

Photo, A. W. Cutler



In a land where native costume is remarkable for brilliant colouring, Vianna do Castello, whence come these little folk, excels in vividness

Photo, A. W. Cutler



Especially in the north of Portugal the rainfall is copious and the countryman finds even this grass raincoat better than nothing

Photo, A. W. Cutler



To carry ten pitchers at once, including four in one hand, is no small feat, but it is made light of by this dame going to Leiria market

Photo, A. W. Cutler



Evening casts long shadows down Oporto's narrow ways and cobbled streets as the women troop home with the night's supply of water

Photo, A. W. Cutler

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common. The murder of Dom Carlos and the young Prince was considered on its political merits and caused no moral reaction in Portugal; but, when a degenerate Portuguese murdered his mistress on a Royal Mail liner, and was condemned to death in a British court, the whole country went into a sort of humanitarian hysteria, and a reprieve became necessary in the interests of international relations.

Animals are not ill-treated in Portugal, which is in this case an honourable exception to every other Mediterranean State. A Portuguese bull fight is an entertainment as delightful as a Spanish bull fight is disgusting. The Portuguese cavalier, in his picturesque dress, splendidly mounted, circling and curveting with the bull in pursuit, and planting his darts between the blunted horns, is a real sportsman; while, for laughter illimitable, give me a fat Lisbon shopkeeper, in a floured face and a white sheet, posing as a statue on a pedestal in the ring, losing his nerve when the bull snuffles at his calves, when, bolting for the barrier with the bull behind him, he is hoisted head over heels into the arms of his family.

Difficulties of the Language

One of the bars to a better understanding of the Portuguese is the language, which is as difficult as Spanish is easy. Portuguese is not a dialect of Spanish. With its slurred consonants, nasal diphthongs, complicated grammar, and curious inversions, Portuguese is, both to the eye and ear, as unlike Spanish as two languages of common stock can be. It is even questioned now whether Portuguese is a dialect of Late Latin. The survival in Portuguese of archaic forms, such as the declined infinitive, unknown to the late Latin of the Roman occupation, suggests that in Portuguese we have the remains of a Romance language that was collateral with Latin, and subsequently coalesced with it. Meanwhile, though the foreigner can hardly

hope to acquire a perfect pronunciation or expression of Portuguese, he can without much trouble pass through it into a literature that is as interesting as it is little known.

Survival of the Lyrical Tradition

One way to understand the Portuguese is to remember that he is a poet, one of a nation of natural singers. A "fado," or improvised lyric of the Lisbon taverns, can trace a direct descent from prehistoric poetry. Portuguese lyrics of great beauty appear in their earliest recorded form, in medieval collections such as the Vatican or Ajuda Song Books. They follow two main types, the "Cantiga de amigo" and the "Cossante." The former is a development of the Provençal lyric, with interesting peculiarities, and is typically Celtic. The "Cossante," or parallelistic song with alternating assonances in "ah" and "ee," is quite un-European. These litanies, degenerated to-day into love-songs or lampoons, are no doubt a ritual relic of the Iberian "dark whites"; but the lyrical tradition survives in a more literary form than that of the fadista. Its best modern representative is, perhaps, João de Deus, who showed the Francophil and Anglo-maniac romantics of the nineteenth century that in order to write Portuguese poetry one need only be a poetic Portuguese.

In medieval epic poetry Portugal is now credited with "Amadis de Gaul," the most popular form of that most popular fashion, and the only epic which, in the opinion of the barber in Don Quixote, was worth preservation.

Songs of the Hills and Valleys

Coming next to the Golden Age of Portuguese literature in the fifteenth century, we find, first and foremost among these "quinhentistas," Gil Vicente. Gil Vicente became a courtier, but thanks to the medieval mixture of classes which still persists in



EVENING PEACE ENFOLDING LEIRIA'S HILL OF THE ANGEL
 In respect of local colour, Leiria, capital of the district of the same name, is one of Portugal's most delightful places. The frequent markets are wonderfully picturesque, thronged with women wearing the distinctive local costume—a dark skirt with a deep hem of red, bright-broad lace, and brilliant, costly andes, kerchiefs flaring over the shoulder and clipped over the head by a small black hat.

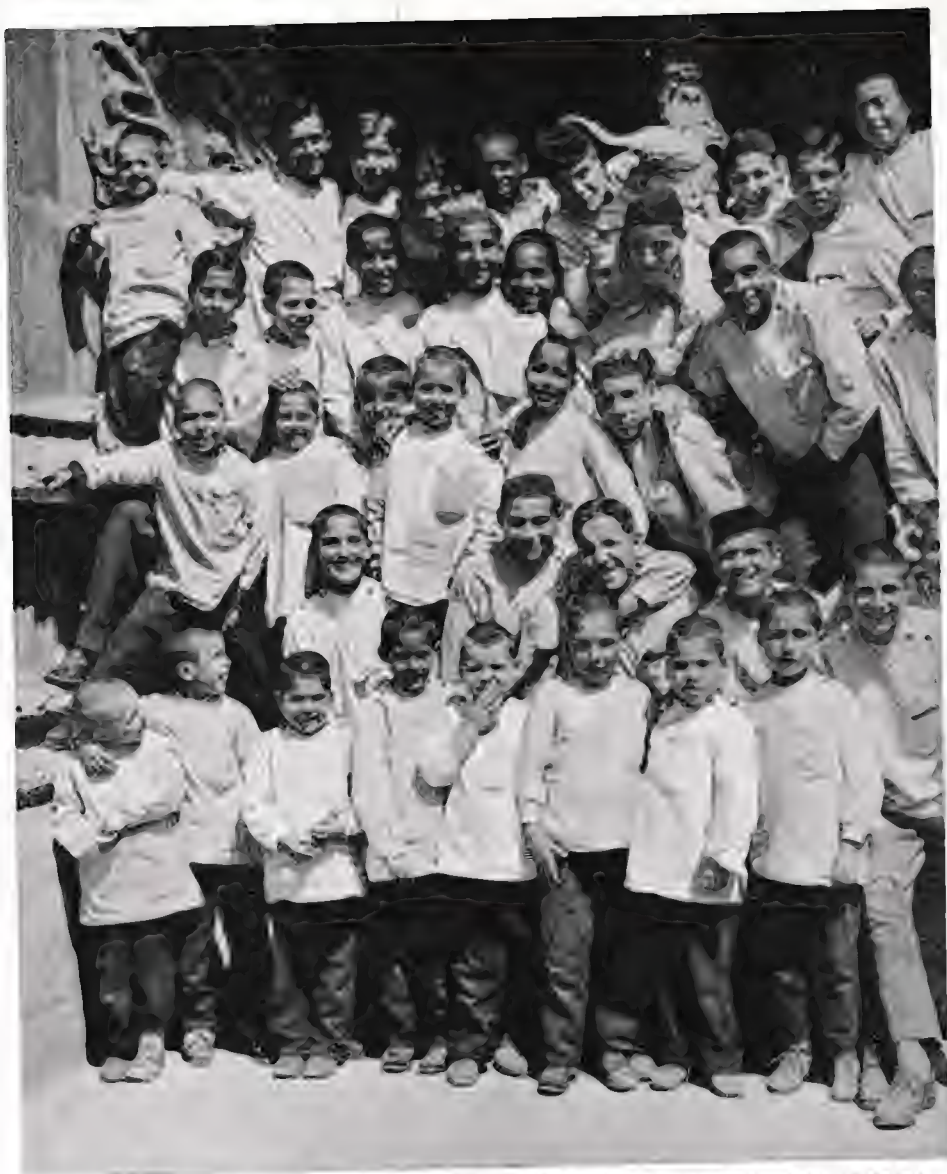
Photo, A. W. Carter



CARVEN CALVARY THAT GUARDS THE ENTRANCE OF A NORTHERN VILLAGE

Where the road begins to run through the village it passes this ancient emblem of the village faith. About its twisted column stone cherubs link their arms, and below, upon a cloud of cherub heads, rest a Madonna and her Child. From the height of its six steps a rustic meeting may be well addressed, backing eloquence with its symbolism; its silent reminder ever there at coming or going

Photo, A. W. Cutler



HAPPY CHILDREN OF THE STATE HOUSED IN A ROYAL MONASTERY

Twelve hundred boys are maintained and educated in the Casa Pia orphanage at Lisbon. The institution is now housed in the Jeronimos, the monastery of the Order of St. Jerome, founded by King Manuel at Belem in A.D. 1502, to commemorate the return of Vasco Da Gama after his discovery of the maritime route to India. The boys have the free run of the spacious and lovely cloisters.

Photo, A. W. Collier

Portugal, he could also remain what he began—a working jeweller and a man of the people. Many of his plays are special pleadings for the Commonalty against the upper classes and the Church; and, if Gil Vicente has less of poetic genius than Shakespeare, there is in him even more of the genius loci. Through him we can get,

quite as enjoyably as through Shakespeare, that most excellent of literary enjoyments, participation in the "joie de vivre" of a joyous age—the age of "gai saber."

In these plays we find Portugal still in its first youth: the picturesque peasantry dancing and singing, the cavaliers crusading, and the mariner-

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adventurers coming home from all the seas in golden galleasses. And through the singing and dancing, the amours and adventures, the essential elements of Portuguese national life, are brought out just as we see the bedrock of the Portuguese Serras cropping up through the grass and flowers of the hillside. Thus, in such a pastoral as Gil Vicente's "Serra d'Estrella," we find the ancient racial rivalry between Iberian hillmen and Celtic valley-men side by side with the more modern national rivalry between Portuguese and Spaniards. Analyse the differences (even in

translation) between the hill-song and the valley-song in this play, and you have two of the components of the Portuguese character. Or take the dialogue with which it begins, and you have the clue to all Portuguese foreign politics to-day. Says one peasant, on being asked if he is from Spain :

"Why the devil d'ye think I am a Spanish Don ?

Faith, I would sooner be a lizard, by Matthew, Mark, and Luke and John."

Or, take Gil Vicente's "Ship of Hell," a typical product of the Reformation spirit. We find in it as bitter



PORTUGUESE COWBOY STARTING FOR A ROUND-UP ON THE LEZIRIAS
Bulls for use in the bullfight are mostly bred on the plains of the Lezírias in the province of Extremadura. This is a low tract of rich marshy alluvium lying between the Tagus and the Serras, protected against floods by embankments and intersected by canals. Here the Portuguese cattlemen have a wide field in which to test the speed and courage of the bulls under their charge

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SHEPHERD OF THE SERRA DA ESTRELLA

Honesty, honesty, and hard work are written all over the big-headed Portuguese peasant. With his shaven upper lip, side whiskers, rough knee jacket, and breeches belted at the knee, he reminds one of the conventional stage Irishman.

attacks on the corruption and cruelty of the clergy and gentry as any that we can find in *Piers Plowman*. Reading this play, we almost forget the allegories of the two ferries to the other world, *The Ship of the Devils* and *The Ship of the Angels*. We see such a picture as we can still see on the shores of one of those still lagoons that run deep into Portugal—the “profundo braço do mar” of the stage direction.

Behind, the blue hills of the further shore and the flaming sunset; in front, on the sand, the two long boats of the Ferry, upcurved at bow and stern, with a single mast and yard, the boat of all time. In one are black-clothed, black-capped, swarthy ferrymen, singing and joking. Winding down through the low hills to the water comes a straggling file of wayfarers from the neighbouring market. They haggle and argue with the boatmen and, after much hauling, shoving, shouting, and protesting, sail away across the smooth water into the sunset.

Every one of the long procession of characters in these pages—fidalgos, market women, gypsies, Jews, judges, children, peasants, witches, hermits, carriers—acts and speaks to the life; and the allegorical characters, the angels and devils, saints and localities, are all alive.

Again, in his “*Auto da Fama*,” we have a more self-conscious national allegory. Portugal, personified in a poor goose girl, is courted in bad Portuguese by France,

Italy, and Spain, and, after rejecting their proposals with scorn, is led off in triumph by Faith and Fortitude.

I have chosen Gil Vicente as the exponent of the national spirit of Portugal, though he wrote four hundred years ago, because, in the first place, the national spirit of the country is in its essentials unchanging; and, in the second place, because the national character of Portugal reached its purest



CHILDISH COMPASSION FOR PORTUGUESE PRISONERS

Prisons, or lock-ups, in Portuguese towns, where offenders are confined pending trial, are less sinister than similar institutions elsewhere. Iron bars before the windows prevent escape, but permit the captive to chat with acquaintances in the street, to receive gifts of cigarettes or fruit from sympathisers, and even to take in supplies of food in the commonly worn bag caps

Photo, A. H. Collat



OPENING SCENE OF A BULL-FIGHT AT THE CAMPO PEQUENO, LISBON: PARADE OF THE PERFORMERS

Bull-fights in Portugal are formerly exciting spectacles, and since the bulls are not killed but only lacerated into fighting for about ten minutes, are free from the sanguinary horror of their Spanish counterparts. They open with a parade of all the performers, whom the picaudero, who wears on the right arm a sword, and the picador, who wears on the left a sword, precede to begin the contest, and are mounted on a specially trained horse and clad in old Portuguese court costume—gives an exhibition of horsemanship, which, previous to being the conflict, and is called "an cortesia do Cavallheiro" before the public. This brilliant opening scene is called "an cortesia do Cavallheiro" before the public.

Photo. A. B. Color



A STERN CHASE IN THE BULL-RING—WITH THE BULL BEHIND

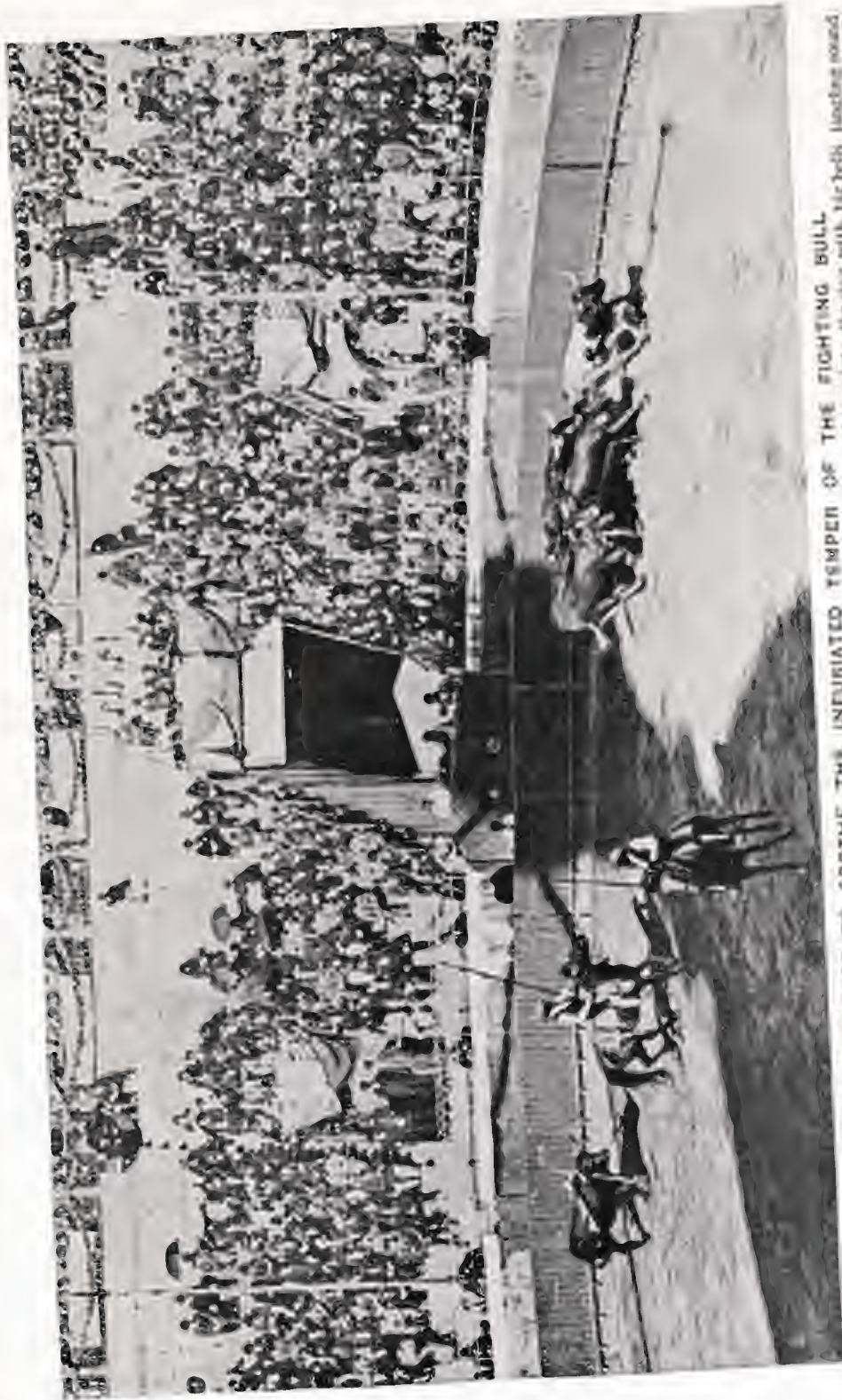
Dandrios, on foot, lacerate the bull by placing barbed darts in its neck, teasing its charges with astonishing dexterity. Often, however, they have to take to their heels and make a bee-line for the barrier with the bull roaring so close behind them that to vault the barrier is the only way of escape. If, as sometimes happens, the bull leaps the barrier too, the onlookers are ecstatic



SUPREME TEST OF HUMAN MASTERY OVER THE ANIMAL CREATION

Nerve, courage, and perfect self-command, together with horsemanship of the very highest order, are displayed by the Portuguese cavalheiros when engaging an active bull with plenty of fighting spirit. The sport consists in their adroitness in placing darts, decorated with fluttering ribbons, in the bull's neck at the moment of his charge, and then reining back so that man and horse escape without injury

Photo, A. H. Collier



THE BANNER OF THE FIGHTING BULL

INGENIOUS DEVICE TO SOOTHE THE INFURIATED TEMPER OF THE FIGHTING BULL

After a bull has been irritated and provided sport for about ten minutes, a number of mild, trained cows are driven into the ring, with big bells jangling round their necks. The bull soon becomes quiet in their company, and is persuaded to leave the arena with them. Meanwhile, men armed with long sticks with a city attachment at the end, usually about eight feet long, try to get through the mild in the course of a fourteen-minute half-light.

Wolfe, J. M., 1997, *Colony*.



EPISODE OF THE WOODEN HORSE IN AN EPIC OF THE BULL-RING

Portuguese bull-fights are diversified by comic interludes. Here, for example, a clown, on a dummy horse, awaits the charge of a bull newly admitted into the arena, whose attention a nimble brother clown endeavours to divert from the too heavily handicapped mock cavalheiro to himself. Should he fail, it would mean some bad bruises for the "horseman," although the bull's horns are padded



WHEN BULL-FIGHTS ARE ON BULLDOG TACTICS ARE SOUND

Very striking is the concluding item of a performance in the Portuguese bull-ring. Three fresh bulls are engaged simultaneously by a number of men on foot. Presently one of these seizes a bull by the horns and hangs on with, joined by his comrades, he overpowers the brute. Each bull is eventually mastered in this way, and all three are then branded with a hot iron

Photo, A. R. Cullen



AGRICULTURE TOUCHED WITH ARTISTRY IN ALEMTEJO

After having been allowed to fall into a backward state, agriculture is again being developed in the ancient province of Alemtejo, once the granary of Portugal. New methods jostle old with odd effect, and alongside the latest cultivators and threshing machines one may still see the antiquated wooden ploughs and trimly shaped stacks of wheat, like these being drawn by oxen to the open threshing floors

and most perfect expression in chivalry and the Crusades. It was an age in which a people, however small, could take the lead as Portugal did, provided it was inspired by the spirit of the age as Portugal was.

Probably leads of this spiritual nature are generally given by the lesser peoples, though this is usually overlooked later. Gil Vicente himself was overlooked for several centuries. This was partly because, as is usual in Portugal, the lead he gave led to nothing greater. His many Portuguese imitators produced nothing nearly as good, and he survived mainly, as Professor Fitzmaurice Kelly has recognized, in the influence that he had over such Spanish masters as Calderon and Lope da Vega. In Portugal itself he was almost lost sight of after his plays had been put on the "Index" by the Spanish Inquisition. He was practically rediscovered by a German in the

Göttingen library in 1805, and only restored to his proper place in Portuguese literature by Garrett at the revival of Portuguese rationalism and nationalism in the early part of the nineteenth century.

If Gil Vicente preserves for us the spirit of national Portugal, Camoens may be considered as the poet of Imperial Portugal. Camoens is, indeed, one of the great poets of the world and a true Portuguese. His lyrics, even his epics, are full of "saudade," the vague melancholy and misgiving which are almost a passion with the Portuguese, and he is a master of magniloquence, another national passion. But it must be admitted that the poetry of Camoens suffered through his banishment from Portugal. His imperial epic, "The Lusads" (The Lusitanians), with its second-hand mythology and history, lacks vitality. The passages that appeal

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most to-day are descriptions of personal experiences, such as a storm off the Cape, the sailing of emigrant ships, and so forth.

Gil Vicente was able to draw inspiration from the national life around him, but Camoens in exile was driven in upon himself. He is as subjective as Gil Vicente is objective, and he sees life through his own trials and troubles. His unhappy love affair with Donna Caterina Ataide was the cause of his banishment from Portugal. He went on a crusade to Morocco in the hope of retrieving his position, but only lost an eye in an obscure skirmish. Little is known of his career in the Indian colonies, but he is said to have been in prison at Goa when he heard of the death of Caterina Ataide, and wrote the famous sonnet to her. Finally, on his way home, he lost his savings in a shipwreck and came back to Lisbon, mortally ill, to find his country itself moribund. In his last illness he was supported by a faithful slave, and

he died in time to escape being offered a pension by Philip of Spain.

The tragedy of Camoens might be treated as an allegory of that of Portugal—a child of the sea and land, like Portugal; ruined by courts and crippled by crusades like Portugal; a Conquistador who fell into poverty and imprisonment, like Portugal; a sweet singer who could get no hearing, like Portugal. One of the last stanzas of "The Lusiads" might indeed be Portugal itself speaking—

No more, Oh muse, no more—for my poor
lyre

Is out of tune—my voice is out of tone.
I can no more make music—for I tire

Of singing to deaf ears and hearts of
stone.

The plaudits that inspirit and inspire

Are now no more for me—they all are won
By those who preach self-seeking and
profess

A grim and grievous sanctimoniousness.

The restoration of Portuguese independence in 1641 was the work of



PLOUGHWOMEN OF THE NORTHERN COAST OF PORTUGAL

Portuguese peasant women share all the field labour with their menfolk. Until worn out by hard work and privation, they are of fine physique, erect, well-poised, deep-chested. Untrammelled by stays, or shoes and stockings, they carry all the burdens, drive the oxen, and guide the plough, and all the while face the world with a brave smile and fearless heart

Photo, A. W. Cutler



SUMMER TOIL MID SYLVAN SHADE: PILING CORK IN ALEMTEJO'S EVERGREEN FORESTS

After the buck has been reserved the strips are stacked by the foremen, pending their removal for the further treatment of scraping, planing, and flattening by hand and pressure, which produces them in for manufacture. Cork trees are first stripped when about fifteen years old, then yielding the rough "virgin" cork, and in burning and for rustic work.

The second burning yields cork used for boots, lifebelts, and so forth, and flaking under the repeated process, which is performed during the months of July and August, the trees yield fine cork at each successive stripping.

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Young Portugal. It was at first Republican and accompanied by a literary renaissance. But after the restoration of the Braganças and of the Inquisition Portugal was again bound and gagged. The Church had not only the censorship but the publication of all books, which was entrusted characteristically to the Blind Asylums. It was not until the middle of the eighteenth century that Pombal freed the university of Coimbra and re-opened Portugal to French thought, while he reformed its government on British lines. Even so, one poet, Da Silva, was burnt in an auto-da-fé in 1739, and another, Boccage, was imprisoned in a monastery in 1797.

Just as in the early youth of European monarchy Portugal produced the finest specimens of poet and crusader kings, so now in the early youth of democracy she produced one great Whig reformer, Pombal, and one great Liberal romantic, Garrett. The plays of

Garrett still live, but his political labours are mostly forgotten. For liberalism, though we got the word from Portugal, never took root there. Its last prophet was the poet Quental, who committed suicide in disgust at the Salisbury ultimatum. Its place has been taken by republican radicalism, whose prophet was the poet Guerro Junqueiro. Even as the Second Empire fell before the trumpet blast of Victor Hugo, so the Portuguese monarchy and the Rotativist factions fell before the jeremiads of Junqueiro.

The spirit of the revolution of 1910, which was not only a political reconstruction but a national renaissance, is best understood through his mystical miracle plays. For those who prefer a more prosaic literature, the budgets of the financier of the Revolution, Affonso Costa, show how real was the reconstruction initiated in 1910 and interrupted in 1914.



MORNING GOSSIP WITH THE MILKWOMAN IN VIANNA DO CASTELLO

A busy little fishing town at the top of the Portuguese littoral, Vianna do Castello has a population of about ten thousand of the industrious, self-respecting men and women who are the most valuable asset of northern Portugal. Courtesy is characteristic of them all, and milkwoman and housewife always have time to exchange friendly greetings when they meet during their morning work

Photo, A. W. Cutler



PORTUGAL: WARM TINTS OF SOUTHERN CHARM

Even the good shadow of the Portuguese peasant girl falls the burden of many tasks. But her natural love of colour and pretty things finds charming expression in her gala dress



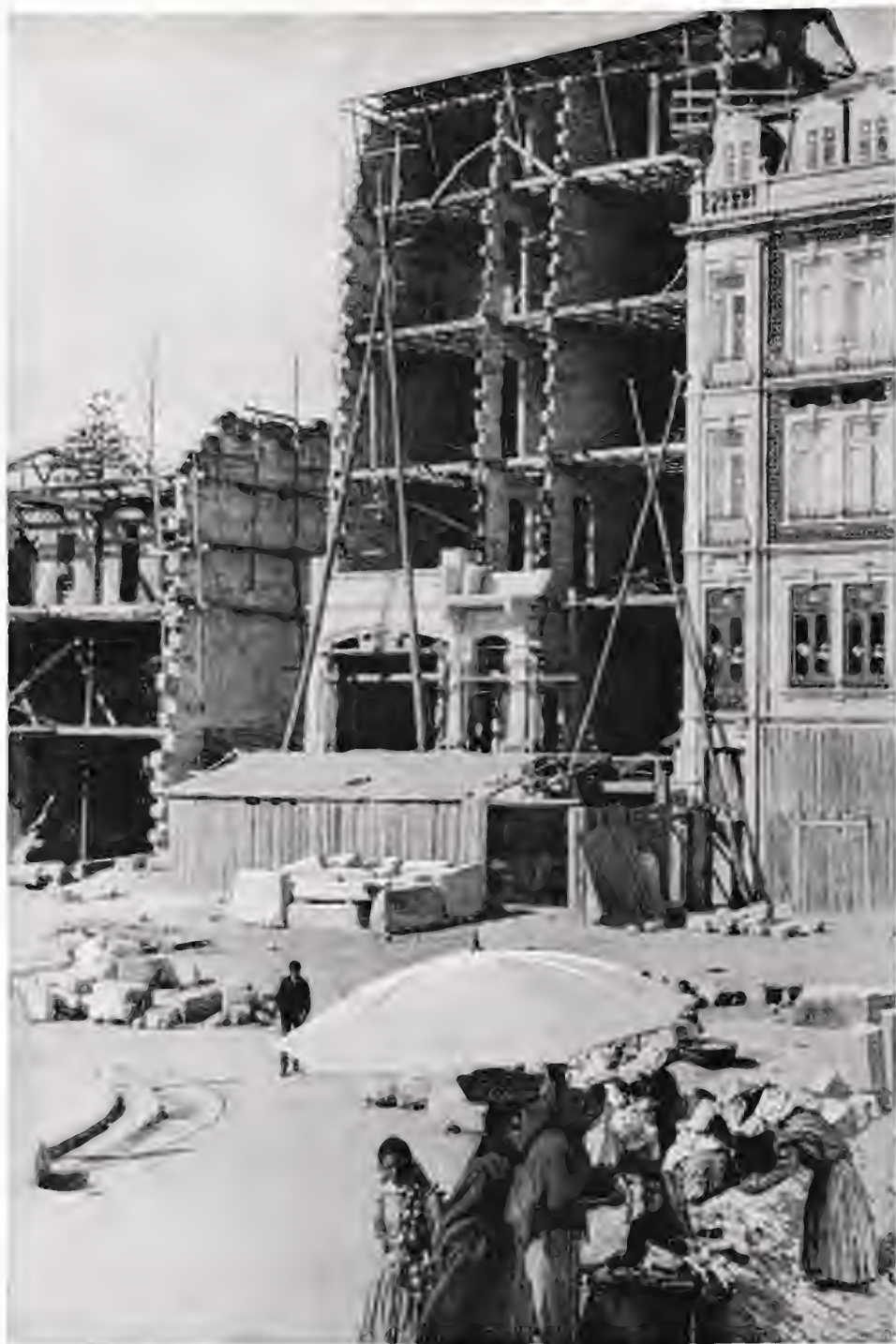
GARNERING THE MILLET, GOOD FOOD FOR MAN AND BEAST

Millet is one of Portugal's most useful cereals, yielding a white flour of good quality, while its stalks are used for fodder. It will grow well in light soil, and generally attains a height of over three feet. Above two healthy peasant women, fresh from the fields, are sweeping, one the plucked panicles or ears into the garner with a wooden shovel, while the other sweeps the stalks together for cattle food.



IN THE QUIET THAT COMES WHEN THE CREAKING WHEEL IS STILL

In many countries the gathered grapes are pressed by the simple expedient of being stamped on by the naked feet. A method more pleasant to contemplate is widely used in Portugal, the press consisting of rollers operated by a large wooden wheel. This is revolved by a burly ox, whose feet have worn a well marked path where waits this little country girl.



CURIOUS RESULT OF THE BUILDING LAWS IN PORTUGAL

In most countries house-building is controlled by regulations, parliamentary or municipal. Portugal is singular in that it is only for the construction of the fronts of houses that permission has to be obtained. In practice the application is always granted, and thus buildings are often seen with three walls and the roof completed, but awaiting official sanction before the façade can be supplied

Photo, A. W. Culler

Portugal

II.—The Tragedy of a Once Great Power

By Francis Gribble

Author of "The Royal House of Portugal," etc.

IN maps of the Roman Empire, Portugal figures as Lusitania. When the Empire fell to pieces, first the barbarians swooped down from the north, and then the Moors invaded the country from the south, and remained in possession of it. It emerged, however, as Portugal—a fief of the Kingdom of Galicia—in 1095. Count Henry of Burgundy, having married the natural daughter of the King of Galicia, was, in that year, given a small strip of territory, together with a commission to take as much more territory as he could from the Moors.

There followed a long series of wars for the recovery of what we may call Lusitania Irredenta; lasting for more than a century and a half. Lisbon was not taken until 1147, and the power of the Moors was not finally broken until 1249. Algarve was the last province to be conquered, and from it is derived the sonorous but perplexing royal title: "King of Portugal and of the Algarves, on this side and also on the other side of the Sea in Africa."

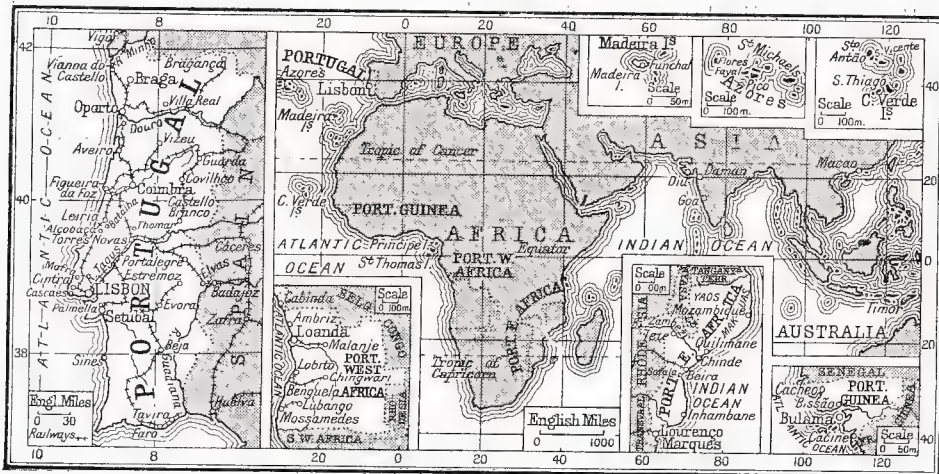
In some of these wars the Portuguese were helped by English crusaders who had put into the Tagus on their way to the Holy Land; and this was the beginning of intimate relations between the two countries. A commercial treaty was concluded between them in 1294. There was talk, though it came to nothing, of marrying Portuguese Infantas to King

John, to Edward Prince of Wales, afterwards Edward III., and to Edward the Black Prince. In the year 1352, Edward III. issued a proclamation enjoining his subjects "never to do any harm to the Portuguese."

Meanwhile, however, Portugal, saved from the Moors, was involved in another struggle. Portuguese nationalism had to resist Spanish (or rather Castilian) imperialism; and then, again, England came to the help of the little country. Richard II. supplied both men and money. English archers fought side by side with the Portuguese at Aljubarrota, in 1385; and a larger English force, under John of Gaunt, landed at Corunna in the following year, and marched through Galicia to the city of Oporto.

Thus English intervention secured Portuguese independence. Friendship was further cemented by the marriage of Dom John—the first foreign sovereign to be given the Garter—to John of Gaunt's daughter, Philippa; and the Treaty of Windsor (1386) declared England and Portugal to be for ever allied. The alliance brought a further English contingent to assist in repelling another Spanish incursion in 1398. The treaty was ratified, yet again, in 1403; and then, or very soon afterwards, the Golden Age of Portuguese history began.

It came because the Portuguese were among the first of the peoples to lean



THE REPUBLIC OF PORTUGAL AND ITS DEPENDENCIES



PUMP THAT SUPPLIES WATER FOR CLEANING THOUSANDS OF COD-FISH

With a rapid stride two sturdy peasant girls can keep up for a remarkably long time a constant to and fro movement at this giant hand pump. It supplies water to the cleaning troughs of the fish wharf on the river Arco, beside which is a ship whose mast can be seen on the left of the photograph. To the right are barrows used for carrying cleansed fish to the drying boards

Photo, A. W. Cutler

upon sea power, and acquire a colonial Empire. They began by taking Ceuta, with the help of English troops despatched by Henry V., in the year of Agincourt. Dom John's son, Henry the Navigator, organized the work of exploration and expansion which his death in 1460 did not suspend.

First of all his mariners proceeded, stage by stage, down the coast of Africa, occupying territory and hunting for slaves, whose importation introduced a bad strain into the blood of the Portuguese population. In the case of the Canaries, a prior claim on the part of Castile was recognized; but the Azores, discovered

by Bartolomeo Perestrello, in 1431, were taken and kept; and so were the Cape Verde Islands, reached by Diogo Gomez in 1460; and St. Thomas, Principe, and some other islands, discovered by Ferdinand Po in 1471.

There were settlements, too, on the mainland as well as the islands, notably at Lagos, the centre of the slave trade, and Elmina, founded by Dom John II. as the capital of Portuguese Guinea. Diogo Cao discovered the Congo in 1484, and Angola in 1486. Diaz doubled the Cape of Good Hope in that year, and Vasco da Gama reached India by sea in 1497. In 1500 Cabral discovered Brazil. By 1520

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Portuguese explorers had reached Japan, where they set up a factory, near Yokohama, in 1548, and China, where they established themselves at Macao in 1557. And it is also to the Portuguese that the world owes the discovery of Novaia Zemlia and Labrador.

Those were the great days. The Portuguese soldiers and sailors were then reputed to be the best in Europe. Their flag was carried to the ends of the earth, and trade followed it. Colonies were established alike in the East and in the West, at Goa in 1510, and at Tirma about ten years later; and there were great men among the colonial governors—Albuquerque, for instance, whom both Hindus and Mahomedans are said to have worshipped, after his death, as a god, "going to Goa, to his tomb, and making offerings of flowers and oil for his lamp, and praying him to cause justice to be done in their suits."

But the glory was not to endure. The outward show of it lasted for about a century and a half; but decadence had set in long before the expiration of that time. Not all the colonial governors were men of the stamp of Albuquerque. Too many of them had no higher ideal than that of "shaking the pagoda tree." Moreover, the Empire was too large for so small a country to handle. The finest and most adventurous spirits were attracted to the colonial service, and the mother country could not stand the drain. The rot began at the centre; and the collapse, when it came, was sudden and catastrophic. Its immediate cause was an ill-advised expedition to Morocco.

The Waning of a Great Power

King Sebastian, who was probably mad, insisted upon undertaking that expedition in spite of the fact that all his best troops were in the Indies. Statesmen tried to dissuade him; but courtiers egged him on, vowing that they would cut off the ears of the Emperor of Morocco, and fry them for their dinner. So he set out confidently, and fought one battle, at Alcacer-Kebir, in 1578. In that battle he fell, and his army was annihilated, only fifty men, out of a host of seventeen thousand, returning to tell the tale.

The disaster sounded the doom of Portugal as a European Power. Disputes as to the succession to Sebastian's throne gave Philip II. of Spain an opportunity of conquering the country, which he and his successors ruled for the period known as "the sixty years' captivity." An English expedition, fifteen thousand strong, sent against him, under Sir Francis Drake and Sir John Norris, proved an inglorious failure, in 1589; and it was not until 1640 that the Portuguese made their own

effort, drove the Spaniards out, and placed John, Duke of Braganza, on the throne.

Even so, however, though they recovered their liberty, they were far from having recovered their old position among the Powers of Europe. That had gone from them for ever, as had also some of their colonies, taken from Spain by the Dutch. For them, as for their Spanish enemies, a time of decadence had set in; and the desultory, indecisive wars between them, which occupied the next quarter of a century, suggest the violence of two angry men wrestling on a slippery slope, and pushing each other down the hill. Portugal might have again succumbed if it had not been for English help; but Charles II., having married Catherine of Braganza, who brought him Bombay, Tangier, and Galle as her dowry, sent Schomberg to their aid, and the Spaniards were put to confusion.

In the Light of a False Dawn

Half a century or so later, the Methuen Treaty, with its important commercial clauses, brought the two countries into still closer relations, incidentally substituting port for claret as the general beverage of the English gentry; and then, after a period of worthless kings—a time of disaster by sea and land, culminating in the crowning catastrophe of the Lisbon earthquake—there gleamed the false dawn of another Golden Age.

Joseph of Braganza (1750—1777) was a philosopher king. In the Marquis of Pombal he had a philosopher for his Prime Minister. Pombal was exalted to eminence as a reward for the energy he displayed in coping with the consequences of the Lisbon calamity, in which 50,000 people perished, and property to the value of £20,000,000 was destroyed. He ruled the land in the spirit of an anti-clerical encyclopedist. He rectified Portuguese finances, and reformed the Portuguese army. He revived the agricultural and fishing industries. He expelled the Jesuits, braving the wrath of the Pope by burning a Jesuit alive. He established a Chair of Mathematics at the University of Coimbra, in spite of the anger of the clergy, who denounced that branch of learning as heretical. It seemed, for a season, that Portugal, under the direction of a benevolent despot, was leading the van of progress.

Napoleon Takes a Hand

When Joseph died, however, the clericals came into their own again. The kings and the country were once more contemptible. Everything was mismanaged. When the French Revolution sent new ideas coursing through Europe, Portugal was ready neither to accept nor

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to resist them; and the clerical people who ruled in the name of Queen Maria II. sat on the safety-valve, without taking the precaution to make their seat secure. It helped them not a bit to turn the police loose on the "intellectuals," and banish a distinguished patron of science and the arts for the crime of offering hospitality to Necker's secretary. The eventual crash found them quite unprepared; and when Napoleon announced that the House of Braganza had ceased to reign, and sent Junot with an army to Lisbon, Dom John VI. embarked on a British ship and sailed for Brazil, leaving his country to look after itself.

Peninsular War and its Aftermath

There followed the Peninsular War, with Lisbon for the British base, and Portuguese levies, under Beresford, co-operating with the British army under Wellington. They were far more effective allies than the Spaniards, and could, at the end, safely be brigaded with the pick of the British troops.

It is to be noted, however, that not all the Portuguese who fought were fighting under Wellington and Beresford. Others had fought under Napoleon in Russia and Germany. These veterans returned to Portugal at the close of the Napoleonic wars; and the rival soldiers, with their habits of violence and their clashing points of view, formed the elements out of which the future political parties of a devastated and impoverished country had to be constituted.

That was the trouble of the nineteenth century in Portugal. For some time England remained in control, occupying a position which might almost be described as that of a Mandatory Power; but the system was not popular and could not last. Presently British control was withdrawn; and then, as was inevitable in a ruined country full of disbanded soldiers, political crises assumed the shape of revolutions and civil wars. Above all, there was a War of Succession, Dom Miguel and Dom Pedro (the latter acting on behalf of his small daughter, Maria da Gloria) contending for the throne.

Revolution and Counter-Revolution

It is a tangled story, too long to be told in detail; and it is disputable which of the claimants had the better right. There were coups d'état, repudiations of pledges, reigns of terror. Political leaders were hanged, garotted, and shot; others were publicly flogged and transported. Dom Miguel, during his reign, imprisoned 40,000 of his political opponents, and confiscated the property of 50,000 of them. Then Dom Pedro came to London,

borrowed money, and recruited soldiers and sailors of fortune in a Threadneedle Street eating-house. Assembling his forces at the Azores, which had remained loyal, he swooped thence upon Oporto. Captain (afterwards Admiral) Napier commanded his navy; and Saldanha became his competent chief of staff. At last, in 1834, Dom Miguel, having been beaten, consented to be bought out; but Dom Pedro died in the same year, leaving his kingdom to his daughter, Maria da Gloria, then aged fifteen, who married Ferdinand of Saxe-Coburg, nephew of the King of the Belgians.

Her reign consisted mainly of revolutions—not dynastic, happily, but only constitutional. There were actually fourteen revolutions in fifteen years. That very Saldanha, to whom the Queen owed her throne, was the leader of one of them; but she was reconciled to him, agreed to be guided by his advice, and gained a quiet life by doing so. She died in 1853. Her eldest son being still a minor, Ferdinand reigned for a couple of years as regent, but he retired and lived happily with an opera-singer whom he had married morganatically.

From that time onward the Royal House of Portugal was known as the House of Coburg. Its representatives were Dom Pedro V. (1853), Dom Luis I., Dom Carlos I. (1889), and Dom Manoel (1908)—all of them amiable but inadequate sovereigns.

Declaration of the Republic

Dom Luis, described by Queen Victoria as "a good, kind, amiable boy whom one must like," played the cello, and translated Shakespeare into Portuguese. Dom Carlos was a painter who was awarded a medal at a Paris Exhibition, and a patron of the drama who presented Mme. Réjane with a team of cream-coloured mules. He married Princess Amélie, daughter of the Duc d'Aumale, who lived a simple life, organized many charitable institutions, and earned the medal of the Royal Humane Society by saving a fisherman from drowning.

All through the two reigns, however, the trend of events was towards a real revolution; and in the second reign the pace perceptibly quickened. Portuguese finances were in a disastrous way. The Government was in the hands of the so-called Rotatives—two groups of politicians who fought a sham fight in Parliament, and took it in turns to thrust pilfering fingers into the public purse. Dom Carlos and Queen Amélie were both unduly under clerical influence. So a group of anti-clerical Republicans at the University of Coimbra resolved to overthrow them, and make a clean sweep for the renovation of

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the country. There were warnings. A premature rising at Oporto was suppressed. An ill-conditioned person, said to be a lunatic, pelted the King with stones. At last, in 1908, assassins shot him as he was driving through the streets of Lisbon; and Dom Manoel, who succeeded him, was to have a very short run.

Constitutional opposition and secret conspiracy were working on parallel lines, if not actually hand-in-hand. Theophilo Braga of Coimbra arraigned the House of Braganza at the bar of history, declaiming that "the whole nation shudders with a nausea of disgust at the political system which is ruining us." The Secret Society of the Carbonari permeated the army, the navy, the civil service, the police force, and even the royal household.

The outbreak came in October, 1910. Dom Manoel, who had lived a life of gay diversion while the crisis was looming up, was shelled out of his own palace by his own ships of war. He tried to telephone for help while the chimney pots were falling about his ears, but the cutting of the wires interrupted the appeal. A letter from his prime minister, delivered by hand, exhorted him to take the road of exile. After a brief hesitation he took it, and the Portuguese Republic was forthwith established.

Naturally, there were attempts to overthrow it. Dom Manoel and the Pretender, Dom Miguel, met at Dover and concerted measures. Small bands of royalist adventurers assembled in the mountains, in Spain, close to the frontier,

and made two abortive attempts at invasion; and there was also a rising, equally abortive, in Oporto. Subsequent revolutions have produced little result beyond the substitution of one group of political leaders for another.

Internal dissensions, however, did not prevent Portugal from playing her part in the Great War, though they detracted from the value of the effort which she was able to make. In Africa she was at once attacked, and at once despatched troops for the defence of her colonies. Germany, resenting her action in defending herself, formally declared war; and Portugal then prepared to wage war in Europe, Dom Manoel exhorting his own followers to set country above party and co-operate.

That was in March, 1916. Some time had still to elapse before the Portuguese Expeditionary Force was ready; but by July, 1917, there were 40,000 Portuguese soldiers on the Western front, and another 20,000 in Portugal, awaiting the call to reinforce them.

They were very welcome, for the line had been sadly thinned by the heavy toll of casualties; but fortune did not smile on them. Called upon to bear the brunt of a violent German attack on the Lys, they gave way before it; and one heard little more of them. Their claim, however, to take part in the Versailles negotiations and to share in the indemnity was established, their share of the latter being fixed, at Spa, at .75 per cent.

PORTUGAL: FACTS AND FIGURES

The Country

Seaboard State on the Atlantic coast of Iberian Peninsula. Is the most westerly land on the European Continent and lies between thirty-sixth and forty-third parallels of north latitude. Coast mainly low and flat and indented by mouths of rivers, some of which flow from Spain. Mountain ranges chiefly continuations of Spanish systems and attain in Serra da Estrella over 6,000 feet. General climate temperate, and permits a wide range of European and semi-tropical vegetation. Total area including Madeira and Azores islands, 35,490 square miles with an aggregate population of some 5,958,000.

Government and Constitution

Since 1910 when monarchy was abolished Portugal has been a Republic. Constitution provides for a president and two chambers, a national council with one hundred and sixty-four members elected for three years by direct suffrage, and the second or upper chamber of seventy-one members elected by municipal councils. President elected once only for four years by both chambers.

Commerce and Industries

Agriculture not fully developed, though soil in many parts very fertile. About 17 per cent. of country is forest land, and bears pines, cork-trees, oaks, and chestnuts. Vine widely cultivated, wine being chief product. Mountain regions

produce rye, goats, and sheep; northern states, maize and cattle; southern districts, wheat and pigs. Nearly 1,000,000 acres under olives, and tomatoes, oranges, figs, onions, and nuts are cultivated, and bees and silkworms reared. Wolfram the most important mineral, and there are deposits of gold, iron, lead, tin, and copper. Sardine and tunny fisheries are extensive. Exports for 1919 totalled £24,874,650, and imports £52,110,675. The standard coin the gold escudo of one hundred centavos and nominally worth about 4s. 5½d.

Religion and Education

Roman Catholicism religion of the majority, but there is complete religious freedom. Country with Azores and Madeira has three ecclesiastical provinces and an archbishopric at Lisbon. Church maintained separately from State. Primary education is compulsory and vigorously enforced. There are over 7,000 public primary schools attended by more than 170,000 pupils. There are over thirty secondary schools, and Universities at Lisbon, Coimbra, and Oporto. There are, besides, special colleges for commerce, naval and military training, and the arts.

Chief Towns

Lisbon, capital (estimated population 489,600), Oporto (203,000), Setubal (37,000), Braga (22,000), Coimbra (20,800), Evora (16,000).



PEACE AND PLENTY REJOICE THE HEARTS OF THE GOOD FOLK OF MADEIRA WHEN VINTAGE-TIME COMES ROUND. From Henry the Navigator's conquest of the island, the Madeiras, when he introduced the vine and the sugar-cane from Ceuta and from Sicily into an environment so suited to their growth. Wine and sugar have been the staple productions of the island ever since. Vintage-time on a quinta provides many pleasing pictures when the men in their knee breeches, tight breeches to the knee, and their cloth caps, and the women, in their blue or scarlet capes, are busy among the grapevines which are poked high with grasses, black and white, from which Madeira wine is made.

Portugal

III. Remnants of Its Colonial Empire

By Professor George Young

Author of "Portugal: A History"

WHEN Islamic fanaticism and Turkish militarism blocked the direct routes to the East by Asia Minor and the Mediterranean, trade sought other indirect routes—northward round Asia, southward round Africa, or westward across America. Geography shows Portugal to be the best jumping-off place for both the East and West Indies; while history explains why Portugal was the first European people ready to jump.

The Portuguese have had to free their country from the Moor and hold their frontier against the Spaniard with the help of foreign allies from over seas. They have had to be as much sailors as soldiers. So that when Crusaders turned into Conquistadors, Portugal

was well equipped to take the lead. The mixed coastal population of Portugal, with its Phoenician, Greek, Norse, Flemish, and English strains, supplied suitable captains and crews; while the accession of an Anglo-Portuguese dynasty in the House of Aviz gave the necessary impetus and guidance. John of Aviz owed his throne to the English alliance. He was the first European king to go into overseas empire as a business, and the able sons of his English wife made a very good thing of it. One of them, Prince Henry the Navigator, founded Portuguese colonial power by formulating the science of navigation.

But when the wealth of the Old World and the New began to pour into Lisbon,



HOW MY LADY TAKES THE AIR IN THE BEAUTIFUL AZORES

Shrouded in a sombre cloak and hood combined, strongly reminiscent of the Maltese faldetta, illustrated on page 999, this lady of St. Michaels, in the Azores, looks like some abbess interviewing the convent gardener, the patient ass contributing somewhat to the religious aspect of its rider. Her costume, however, is of the mode approved by all her sex in the little Portuguese archipelago

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MADEIRAN GRACE IN LOCAL GARB

Gaily coloured gowns, topped by blue or scarlet capes, are the women's wear in Madeira. Both sexes affect the carapuça, a blue, funnel-shaped cap, worn pipe end upwards

neither the Court, whence the English element had disappeared, nor the Church, where the Spanish element was predominant, nor the country gentry, could put it to any profitable use. Worse still, when the Jews began to control and capitalise this stream of gold and to make Lisbon the banking and business centre of Europe, Court, Church, and country gentry combined to persecute them. "Golden Goa" was a worthy child of the "Golden Age" of Portugal. In

its best aspects it was also an anticipation of the British Indian Empire. But the whole splendid structure had no sound foundation. It was, from the first, predatory and parasitic, and it became priest-ridden and profiteering. So, to-day, the Portuguese power in India survives only in a few enclaves on the map with names known only to history, and a few Eurasian clerks and cooks with names that once were known throughout Christendom. This latter feature suggests another reason why the Portuguese Indian Empire failed. It allowed the native stock on which it was grafted to overgrow the imported culture.

In America the Portuguese have been in some respects more successful than the British. For the United States of Brazil have had no war of extermination with native Indians, no war of independence with the mother country, no serious civil war between the colonists themselves. And the whole imported Portuguese culture has been so grafted on the aboriginal stock that the Brazilian of the future will not be merely a new Portuguese, a revised edition of a European, but a Eur-american, a new race with potentialities as vast as those of its territories. The world's future in music, art, and literature may well lie with the children of Portuguese culture in the Brazils.

There remains, then, to Portugal its African Empire, those vast tracts of territory that represent Portugal's founders' shares in the European exploitation of the Dark Continent. Until quite lately these colonies were only a financial and political embarrassment. Portugal itself produces little, purchases much of its food abroad, and pays heavy interest on a disproportionate debt. To pay for all this, Portugal must export something, and has nothing available but the produce from its African colonies and its own countryside.

Thus, as the Republicans saw, if the exploitation and administration by Lisbon of the colonies were retained,



HAMMOCK TRAVEL AMONG THE PEAKS AND RAVINES OF MADEIRA

Except in the neighbourhood of Funchal the roads of Madeira are so bad that wheeled traffic is virtually non-existent. Transport of goods is effected by pack animals or on rough wooden sledges drawn by bullocks. Travellers in the island either ride on horses or mules, or in hammocks. These are made of stout canvas swung from a pole, and are carried by two bearers

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A NEGRO NERO IN FULL PANOPLY

This aged negro, decked out in gorgeous trappings dear to the savage heart, became chief of Mabaya, in the Mbamda district of the Portuguese Congo. So bloodthirsty a tyrant was he that his own people put out his eyes

Photo, the Rev. E. Holmes

the colonies could not develop, and would in the end secede; whereas, if these profits were abandoned, Portugal and its government would soon be in difficulties. So, as a compromise, an instalment of self-government was given, the metropolitan control of all colonial commerce being retained by customs regulations. But the colonies are allowed a measure of financial autonomy, and the surplus of one colony is no longer taken to pay the deficit of another.

The next difficulty was that the colonies could only be exploited by

native labour, while Portugal had neither the money-power nor the man-power to develop these regions quickly enough to satisfy the European demand for their produce. This produce found its principal market in Germany. As Lisbon had neither the capital nor the credit for financing even such small exploitations as the cocoa islands, to say nothing of such costly enterprises as Portuguese East Africa railways or Portuguese West Africa copper mines, it was natural that this responsibility should devolve on the German consumers of Portuguese produce, and eventually be concentrated in the hands of German financiers in Lisbon.

Moreover, as these colonial enterprises were by far the most important financial business in Lisbon, they carried with them into German hands not only a direct control over economic developments in the colonies, but an indirect control over economic existence in the

capital itself. And where there is economic control there is the power, at any rate, of political control. Before the Great War the Portuguese African Empire was rapidly passing into the control of Germany, and was carrying with it the Portuguese nation.

During the five hundred years from their first establishment on the east coast of Mozambique, and on the west coast at Angola, the Portuguese might well have consolidated their control along the Zambezi valley and over the healthy uplands of the interior.

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But the "kingdom of the Congo" of the fifteenth century, and the gold mines of Monomotapa in the sixteenth century, came to nothing; and it was not until the partition of Africa became a "question d'urgence" in the nineteenth century that the Portuguese in the Zambezi region made a belated effort to join up the two colonies.

If they had had only to reckon with Europe, the Portuguese might have succeeded, for Paris and Berlin had recognized their claims, and London was prepared to do so; but there was now a new factor in the problem, the expansive energies of the British settlers at the Cape, supported by the profits of diamond and gold mines, and directed by Imperial idealists like Cecil Rhodes.

Such men were already seriously alarmed by the assignment to Portugal of Delagoa Bay by French arbitration in 1875, and by the establishment of Germany on the opposite coast in German West Africa. They knew that a combination between Germans with the money and brains, Boers with the lands and local whites, and Portuguese with ports and proprietary rights, would shut them in behind an insuperable barrier. But these Afrikanders have been fortunate and skilful enough to overcome each of these obstacles in detail as they forced their way along the central uplands, confining their opponents on either side of them to the coastal regions. They have been, however, greatly aided in this by the loyalty of

the Portuguese to the British alliance. The defeat of Germany and its disappearance from Africa have made a new departure in the history of Southern Africa. The course of events in South Africa seems likely now to follow that in North America after the British and Americans in combination had finally defeated the efforts of the French to cut off their hinterland by joining Canada to Louisiana along the Mississippi. We have only to substitute for Americans, Afrikanders; for French, Germans; for the Mississippi, the



PLASTERING WITHOUT TROWELS

Most of the tribes of the Portuguese Congo are of the Bantu-negroid family. Like the natives farther north in Nigeria, illustrated on page 549, these Mbamba people use few tools, doing even their plastering by hand alone

Photo, the Rev. E. Holmes

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GOOD WINE NEEDS NO BUSH

Palm wine, made from the fermented juice of a variety of the *Palmyra* palm, is the native drink throughout tropical West Africa. Gourds can be shaped into excellent decanters, and a thirsty man can dispense with wine-glasses

Photo, the Rev. E. Holmes

Zambezi; and for Canada and Louisiana, Mozambique and Angola, in order to see that the future of Africa now lies with the Afrikaner.

There can no longer be any question of foreign partition, or even of penetration, in the Portuguese possessions. But it does not follow that these vast regions, with their valuable resources, will remain as hitherto, in economic dependence on Lisbon. The Republic has already recognized the right of Angola and of Mozambique to a modest measure of autonomy. But if these

territories are ever to have any more serious future than that of taking toll on the transit trade of the Afrikaner interior, the present restrictions on their economic existence will have either to be relaxed or repudiated. It will then become possible for the Portuguese to settle the habitable uplands and thereby establish a pure-white Portuguese element in the Afrikaner race, such as they are now contributing to the civilization of Brazil and to the cultivation of New England.

Having now considered the Portuguese Empire as a whole, it may be worth while to give a short note describing the peoples of the different possessions.

The Azores are a group of nine islands in mid-Atlantic. Uninhabited when occupied in 1431-51 by the Portuguese, they are to-day peopled by an especially sturdy Portuguese stock. Their activity and enterprise may be attributed partly to a strong Flemish strain, introduced when Fayal was

attached to the Duchy of Burgundy. The islands have always stood for Young Portugal. Thus, in 1580, they rose in favour of Dom Antonio, against Philip II. of Spain, then occupying Portugal. During the Spanish occupation they served as a base for the English raiders against the Spanish treasure ships, as when "at Flores, in the Azores, Sir Richard Grenville lay." They again served as a base for Dom Pedro, ex-Emperor of Brazil, in his adventurous expedition against the tyrant Dom Miguel. While, during the Great War,

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Ponta Delgada became a rendezvous and refuge for American transports and was bombarded by a German U-boat.

The destruction of the oranges by disease has caused an emigration from St. Michaels, Santa Maria, and Terceira to Brazil, and from Fayal, Flores, and St. George, to New England and the Sandwich Islands. The settlers always do well and the Republic is trying to divert this emigration to the uplands of Angola. The population has trebled in a century, from 80,000 to 250,000. The islands are governed as a province of Portugal.

Madeira, the largest of a group of islands in the North Atlantic, first settled in 1419, is inhabited by a softer stock with a coloured strain. The island was colonised by Henry the Navigator, who introduced the sugar cane from Sicily and the Malvesia (Malmsey) vine from Crete. The wine trade, as at Oporto, fell in the eighteenth century into the hands of a British factory; which eventually became strong enough to levy customs, construct public works, control commerce, and pay the Portuguese officials. This came to an end after the Napoleonic wars. By the Hohenlohe concession the Germans sought to oust the British and control the islands. The concession was commuted by King Manoel into a commercial treaty that gave German trade a preferential position in Portugal. Today the sugar manufacture is the monopoly of a British firm. The island is administered as a Portuguese province.

The Cape Verde group of ten inhabited islands, discovered by the Portuguese in 1441-56, are volcanic islands with a population of 180,000. The islanders are of a handsome, hard-working type, speaking a Creole dialect, and two thirds of them mulattoes.

St. Vincent, with a good harbour, is a British coaling and cable station. The islanders are successful emigrants; especially in South American navies and North American fishing fleets. They have a sort of Crown Colony Government. Portuguese Guinea, an enclave in



"WIRELESS" IN THE AFRICAN WILDS

Among the many native African methods of rapid long-distance communication the drum plays an important part, a widely-understood code of drum taps being in use over immense areas. This is the mondo, or message-drum, of the Zombo highlands

Photo, Frederick Beale

THE PORTUGUESE COLONIES

French territory, is a vestige of Portugal's vast and vague claims in West Africa, based on the voyages of Henry the Navigator's explorers. It has a growing trade in oil, nuts, and palm kernels; and, since the revolution of 1910, its budget shows a surplus.

St. Thomas and Principe islands, in the Bight of Biafra, were originally

Press agitation against contract labour, Germany took its place. The plantations came to be financed by Germans; and, as a consequence, German goods replaced British in the Portuguese markets. The island budgets show good surpluses, and their prosperity helped Portugal through the bad years before the revolution.

Portuguese West Africa and the Portuguese Congo (Cabindo), form a vast "terrain vague" of West Africa. Angola was founded by a grandson of Bartholomeo Diaz, about 1575; Benguela, in the seventeenth, and Mossamedes in the eighteenth centuries. These are open roadsteads and the only ports on the long coast are Loanda, Lobito, and Tiger Bay. Railways penetrate to the interior plateau from Loanda, Benguela, and Mossamedes, and are forming thin belts of white settlement. But the non-navigability of the rivers, the unhealthiness of the coastal regions, and the savagery of the Bantu tribes have delayed development. The colony is rich in mineral resources, especially copper and petroleum.

Portuguese East Africa, the earliest Portuguese settlement in Africa, was founded in 1508. The object of the early explorers was to organize an alternative trade route round the Cape, to avoid the Turks. To do this they had to effect commercial contact with the Arabs, who occupied the East African coast as far south as Sofala. Mozambique was, therefore, the junction between West and East. The gold export from the interior was another attraction; but the medieval Portuguese never discovered any mines of value.

The Spanish occupation of Portugal, and the establishment of other European powers in India itself ruined Mozambique. The Portuguese tried to restore it by removing all trade restrictions in 1671; but this bold innovation was abandoned in 1690. The introduction of Hindu traders was more of a success;



PROUD OF A QUAIN'T COIFFURE

Both sexes plait their hair in Zombo, northern Angola, intricate patterns being achieved with meticulous care upon their woolly heads

Photo, Frederick Beale

settled by Portuguese convicts and Jewish youths taken from their parents by the Inquisition. The present population consists of some 10,000 indolent dark-skinned Creoles, a settlement of as many more Angolares, or escaped slaves, and some 40,000 contract labourers. The islands were ruined by the transfer of sugar planting to Brazil, recovered again as an emporium of the slave trade, were again ruined by its abolition in 1876, and again restored to prosperity by cocoa planting. In 1913 they were supplying one-sixth of the world's consumption of cocoa; and though the British market was lost, owing to the

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so much so that efforts were soon made to suppress them. These efforts failed, and the "Banyans" have to-day almost a monopoly of the retail and barter trade of East Africa. They are as indispensable as undesirable; for they prevent white settlers from making a living by trade, except on a large scale, and they take their profits back to India. The Arabs are still the principal foreign culture influence, and they grade off into the natives through such semi-Arabised tribes as the Makuas and Yaos. Swahili, a bastard arabic on a Bantu basis, is the general language of the coast. The natives themselves are a chaos of races, as a result of repeated overflows of natives from Central Africa.

The ports and railroads of the colony were fairly well developed by British enterprise, being little more than feeders

for the Afrikaner interior. Agricultural development, especially in Northern Mozambique and Nyasa, has made some progress in the hands of chartered companies, which have to some extent solved the difficulty of the Portuguese in interesting foreign capital without introducing foreign control. But, whether their peculiar system of land tenure and tax farming is good is still a matter of discussion. The Portuguese are beginning to recognize that the British system of encouraging a free native agriculturist is a possible alternative to servile labour on plantations.

Of the remaining Portuguese possessions Goa, Daman, and Diu on the Indian coast, and Macao on the China coast, are mere monuments of the past, while the undeveloped island of Timor is as yet no more than a raw material of the future.



GRIM CELEBRANTS OF MYSTIC RITES IN PORTUGUESE WEST AFRICA

As already explained in the chapter on the British Empire in Africa, pages 673-899, the admission of young men into the full rights of manhood is the most important event in African tribal life. These grotesque skirts and ruffs of frayed leaf, and white masks to conceal identity, are worn by celebrants of the initiation rites performed on the Zombo plateau of North Angola.

Photo, Frederick Heale



LENGTHY LIMBS THAT ONCE PACED THE DESERT: JOINTS OF GIRAFFE MEAT DESTINED FOR DINNER

When they can get it, these nomads devour giraffe with the height of gusto, avowing that the meat is of very excellent quality. The giraffe in its native state is found only in Central and South Africa, whence it jumps suddenly to the waste land in which it can maintain itself over long periods without water. Being exceedingly timid, and its long legs giving it great speed, the hunter's task is not at all easy one.

Rhodesia

Its Native Peoples Under British Rule

By C. Lestock Reid, F.R.G.S.

Author of "The Zambesi to Khartoum"

"HAPPY," it was once cynically observed, "is the country which has no history," and, if this doctrine be true, Rhodesia should be the unhappiest of African states for, unlike most of the continent, it has a history stretching back to furthest antiquity.

The original inhabitants were the Bushmen, who have left their mark in the rock paintings found in the caves scattered over the country; but, unfortunately for them, a large proportion of their country was amazingly rich in gold, and a gold-bearing country has always been unhealthy for aborigines.

Some time before the days of Solomon there arrived on the scene one of the most fascinating races of early days, the Arabs of Saba or Sheba—a branch of the Phoenicians—who dispossessed the Bushmen and themselves worked the goldfields with such success that they flooded the known world until "silver was nothing accounted of in the days of Solomon." They, too, left their traces—mighty forts, temples, and long-disused mines, the ruins of which constitute to this day some of the most interesting things in Rhodesia, and deserve a word to themselves.

The greatest is, of course, Zimbabwe (stone houses), in the Victoria District, the remains of a great city which once

sheltered enormous populations, who worshipped in the Elliptical Temple with its walls of granite narrowing up to a height of twenty-five to thirty feet; its solid conical tower and its great parallel passages, and who strolled about in the streets of what is now the Valley of Ruins, and gazed up at the mighty mass of buildings on the Acropolis which protected their city from savage inroads.

And now—

The Lion and the Lizard keep
The Courts where Jamshyd gloried and
drank deep.

And the very name of the local Jamshyd is forgotten. There are few more impressive or pathetic sights than



NORTHERN AND SOUTHERN RHODESIA

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neighbourhood of the capital, Livingstone, compete eagerly for the honour of being employed as canoe-boys to Government House. They make an exceedingly workmanlike appearance in the white jumpers, white shorts, and sailor collars that form the official uniform

Photo, British South Africa Company

4213



BRAVES OF THE TANGANYIKA FRONTIER IN THE TRAPPINGS OF WAR
 In the northwest of Northern Rhodesia lies Tanganyika Territory, formerly German East Africa, and in these warlike wild tribes, mainly of Bantu type, but the game that still persists in these central fastnesses. The Bantus are highly skilled in the use of home-made but deadly lances, and in driving for the fray their exaggerated headgear adds height and terror to their appearance.

Zimbabwe, especially by moonlight, when the soft light filters through the cracks and holes of those once massive walls and softens the ruined outlines of what may once have been one of the greatest cities in the world.

Next in importance are the ruins on the Inyanga Mountains near the Portuguese border. Of a different character from Zimbabwe, they consist of stone enclosures, some as much as six miles across, on the hill-tops, open spaces probably used as temples below them, and pit-like buildings sunk in the ground with walls of huge stones and covered side passages. Probably they represent an earlier invasion of the

same people as built Zimbabwe; while the Khami ruins, on the other hand, and those about Insiza, belong to a later period.

It seems fairly certain that the Sabaeans held sway over an enormous part of what is now Rhodesia from about 2000 B.C. to 1000 A.D., until they were ousted at long last—the process must have taken several centuries—by the invasion of Bantu peoples from the north.

The Portuguese arrived at Sofala on the coast in 1485 and penetrated inland, chiefly along the Zambezi, but their hold on the interior was always precarious, and their downfall came in

RHODESIA & ITS PEOPLES

1760, to be followed by more than a century of savage inter-tribal warfare, lightened, towards the end, by the explorations of such men as Livingstone, who discovered the Victoria Falls in 1855, and died at Ilala in 1873.

Then came Cecil Rhodes, who built up the land which bears his name and added 440,000 square miles to the British Empire. In October, 1889, as a result of the treaty with Lobengula, King of the Matabele, a Royal Charter was granted to the British South Africa Company, by right of which the company ruled thereafter, opening up

the country with roads and railways, buildings, farming and mining, until to-day the whole vast area is peaceful and prosperous.

Modern Rhodesia is bounded by the Transvaal to the south, by Portuguese East Africa and Nyassaland to the east, by Tanganyika Territory and the Belgian Congo to the north, and by Portuguese West Africa and Bechuanaland to the west, and is subdivided by the Zambezi into two administrative districts — Northern and Southern Rhodesia. The first-named has an area of about 291,000 square miles and a



LIKELY CREW OF CANOE-BOYS IN GOVERNMENT SERVICE

Fine watermen, knowing every trick and turn of the Zambezi, the South Rhodesian natives in the neighbourhood of the capital, Livingstone, compete eagerly for the honour of being employed as canoe-boys to Government House. They make an exceedingly workmanlike appearance in the white jumpers, white shorts, and sailor collars that form the official uniform.

Photo, British South Africa Company



SUCCESSFUL SETTLERS ON ONE OF RHODESIA'S FRUITFUL FARMS

For those with a taste for the out-of-door, a little capital, and patience, the settler's life in Rhodesia bears comparison with that in any of earth's pleasant places. The general land elevation is sufficiently great to make climatic conditions nearly always tolerable and often ideal for the European. The rains come during summer, while winter is dry and bracing, and agriculture is well rewarded.

Photo, British South Africa Company



ASSEMBLED AT BULAWAYO FOR A TRIP TO THE MATOPPO HILLS

These motorists outside Bulawayo's Grand Hotel are about to make the eighteen-mile excursion to the National Park in the Matoppes. This is one of the popular trips from the town, which is Southern Rhodesia's commercial capital, and has some six thousand white inhabitants. On a hill in the Matoppes called "The World's View" sleeps Cecil Rhodes, who built up the land which bears his name.



ANGONI SPEARMAN, SON OF ONE OF AFRICA'S FIERCEST TRIBES
 At various periods in the history of the Zulu peoples, there has been a tendency for sections to separate
 themselves and form powerful confederations. Among the most prominent of these separatists were
 the Matabele and Angoni, the latter famed for their bloodthirstiness and devastations. The Angoni
 warrior seen above with his tufted spear and hide buckler is a settler in Northern Rhodesia
 Photo, British South Africa Company



DRUM AND SINGING BAND OF THE BAROTSE NATIVE POLICE IN RHODESIA.

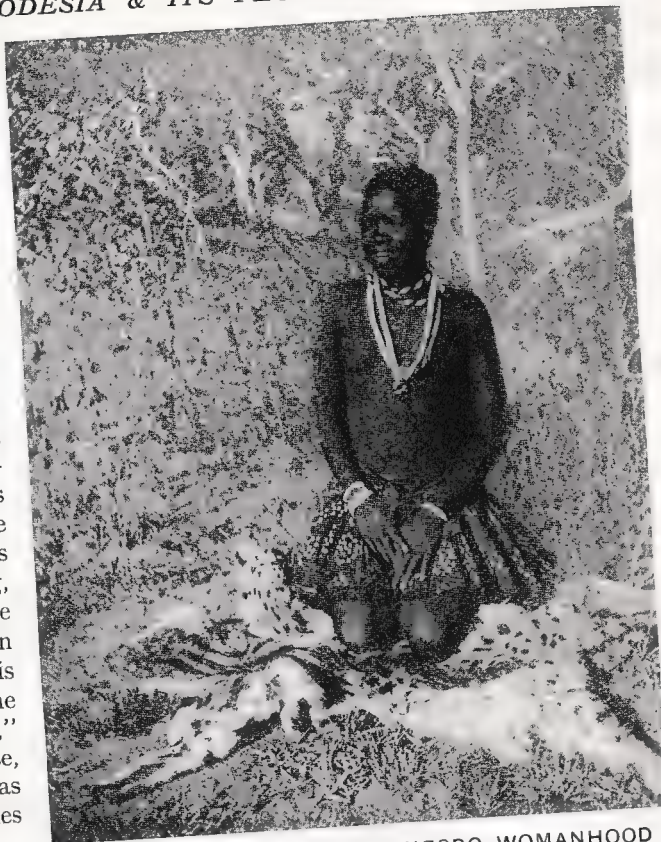
Near the Victoria Falls Station, on the Cape Town to Livingstone Railway, and within a short distance of the amazing gorges of the Victoria Falls, is a headquarters of the Rhodesian Police. The force, formed partly of natives, with white officers and non-commissioned officers, has the responsibility of maintaining good order among the various tribes. The barotse in this case are Barotse, a people from what was formerly known as North-Western Rhodesia, now incorporated in Northern Rhodesia.

native population of about 928,000; while Southern Rhodesia, which includes Matabeleland and Mashonaland, has an area of about 149,000 square miles and a native population of about 770,000, to which figures have to be added some 33,600 Europeans and a number of Asiatics.

Practically the whole of this enormous area is a high plateau. It is extraordinarily rich in minerals—gold and coal being the chief—and large portions are suitable for farming, though as far as cattle are concerned the position in Northern Rhodesia is complicated by the presence of “fly-belts,” the home of the tsetse, and over all nature has scattered her beauties with a lavish hand.

But Southern and Northern Rhodesia are two different countries; the one approximating to the conditions of the Union, the other, to those of Central Africa; the one a civilized land of railways, towns, and farms, the other, save where the Elizabethville railway bends its slow way northwards to Sakania on the Belgian frontier, real, untamed African bush.

While the towns of Southern Rhodesia are civilized and well-planned, those of Northern Rhodesia are little more than up-country stations; indeed Livingstone, on the southern border, and Abercorn, tucked away in the extreme north, are the only real towns it possesses. But, in Southern Rhodesia, Bulawayo, Salisbury, and Umtali are all places of considerable importance, with Gwelo and Victoria not far behind. Of these, though Salisbury is the



PHYSICAL PERFECTION OF NEGRO WOMANHOOD

Unlike women of the less civilized Asiatic tribes, who have a superstitious horror of the camera, African women are generally pleased to pose for the photographer, as was this handsome representative of the native womanhood of Northern Rhodesia

Photo, British South Africa Company

administrative capital, Bulawayo is the largest town and may be taken as a type.

The first thing that strikes one on emerging, hot and dirty, from the wearisome railway journey up from Kimberley, into the brilliant sunlight of a Rhodesian morning, is the enormous width of the streets. The next is the way in which Rhodes dominates this commercial capital of the land he brought to birth. A very fine statue of him stands in Main Street “looking ever to the north”; his picture hangs in every club and house and hotel; and, less than thirty miles out, amid the rugged wilderness of the Matoppos, he sleeps his last sleep under a plain brass plate, bearing the inscription: “Here lie the remains of Cecil John Rhodes.”



NATIVE MUSICAL INSTRUMENT OF THE FORT JAMESON POLICE

Long before the British Administration came to give the Rhodesian natives his police uniform of hat and jacket, and the bandmaster's badge and dress, he had evolved an instrument of his own. It consists of a number of wooden slats after the fashion of a xylophone, and has gourd sound-boxes like the more elaborate "piano" illustrated on page 723. It is found in Central Africa.

Photo, British South Africa Company

let into the living rock, and guarded by eight to ten gigantic boulders. Beside this tomb are Jameson's grave and the Shangani memorial to Wilson's men, and beyond, miles on miles of tumbled rocky hills of fantastic shapes and colour shimmering away into the blue haze of distance, combine to render this hilltop one of the most impressive on earth.

As in most African towns, the hotels of Bulawayo might be bettered, but the Club is beyond reproach, most comfortable and hospitable, and it is hardly necessary to add that it possesses a racecourse, athletic grounds

galore, theatres, schools, hospitals, and taxies—indeed, all the paraphernalia of an English town, rickshaws being the only exotic touch.

Even to-day the greater part of the country is Africa unsubdued. For instance, one walks out of a really first-rate hotel, eighteen hours by rail from Bulawayo, and comes suddenly on that apotheosis of nature, unconquered and unconquerable, the Victoria Falls. There is little doubt that these falls are the finest natural sight in the world, but their very magnitude makes them almost impossible to describe. Rows of figures—stating that Heaven

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knows how many million gallons of water per hour fall 450 feet from a cliff a mile wide into a chasm about 100 yards across, that the spray thereof rises 700 feet into the air and the noise thereof can be heard ten miles away—will convey but little to the English reader; he will be more impressed if he realizes that the distance from one bank to another is as from the British Museum to the Marble Arch, and that the depth of the chasm is greater than the greatest height of St. Paul's; and this will give him no conception of the awful splendour of these titanic falls, of the fairy beauty of the myriad rainbows in the spray, or the roar of "the smoke that thunders" as the natives call it.

As one gets farther north, so civilization grows weaker, maintaining but a precarious existence along the railway and vanishing altogether in the marshes

of Lake Bangweolo, along the "fly", infested banks of the Luapula and in the uplands of the Tanganyika plateau.

The diversities of Rhodesian scenery are too great to admit of generalisation; and the same may be said of her peoples. For the frontiers of Rhodesia contain within them a vast number of Bantu tribes who, while having much in common, are yet unmistakeably separate entities. In Southern Rhodesia the most important of these are the Matabele. About a century ago a band of Zulus, wearied of the tyranny of their king, settled in what is now Southern Rhodesia, easily subduing the previous inhabitants and having it all their own way until the British came and subdued them in their turn, none too easily, as the Matabele wars of 1893 and 1896 prove, since when they have settled down well. In physique



BLACK AND WHITE CANOES FOR HUNTING THE HIPPO

Hunting the hippopotamus in the Zambezi has its risks in the narrow native canoes. Like those of Lake Tanganyika referred to in page 562, these canoes are dangerously unstable. The superiority of the white man's "canoe" boat, as illustrated in the photographs in page 1151, an improvement on the flat Indian canoe, is well seen in this photograph taken near Livingstone.



IN THE SQUARE AT LIVINGSTONE, NORTH RHODESIA'S EMERVO CAPITAL

Situated some four miles from the Zambezi river's left bank, Livingstone has replaced Fort Jameson as the administrative headquarters for Northern Rhodesia. It has, besides the Government buildings, a hospital and an hotel, the last seen to the left of the photograph. The two-way town Cape Town to Kimberley runs within a mile, this line forming part of the Cape-to-Calao system. The houses seen above, with their corrugated iron roofs, are a common sight in this part of Africa, being quickly and easily erected.

the Matabele, as might be expected from their origin, are a fine, up-standing, and courageous race; their language is practically identical with that of the Zulus, and they brought with them and have retained—subject, of course, to modifications imposed by the white man—many of the laws and customs of the parent stock. Children are always welcome, and birth-control, as a movement, is not likely to make much headway in Matabeleland. As in all African tribes, the women do the manual work.

In North-Western Rhodesia there is no outstanding tribe; the Barotse, away on the banks of the Upper Zambezi; the Mashukalumwa, unique in that they fight at night-time; the Bakonde, great hunters; the Balunda, up in the Northern frontier, all approximate pretty much to the ordinary Bantu type in its primitive state. They live in conical huts with a low door and no window, and spend their lives—here, again, the women do all the manual work—eating, sleeping, hunting, and talking, especially talking.

Native Life in Native Setting

As far as costume goes, nature clothes them—with the assistance of bark and skins; and though the natives are eager enough to acquire some cast-off article of white attire, particularly the, to them, entirely useless hat, their real pride is in their hair, which they shave, cut, and tease into various patterns, according to their tribes. Their feeding arrangements, too, are strange to English ideas, consisting usually of one meal per diem in the evening, generally merely grain. But the native loves meat and, given the chance, will gorge himself till he can hardly see, without apparent after-effects; nor is he particular about its condition or quality, as anyone who has seen a crowd of natives literally burrowing inside a long dead hippo can testify.

Their religion is practically confined to their fear of spirits, which they hold

responsible for practically every ill that flesh is heir to, and propitiate on every possible occasion.

Among these tribes the Awatwa deserve special notice. They live in a sort of African Venice in the great Lukanga Swamp, their homes floating huts of reeds and clay, their sole method of transport the dug-out canoe, their intercourse with neighbouring dry-land tribes limited to the exchange of fish for grain. They are, indeed, amphibious to such an extent that, while the story commonly believed by the surrounding natives that they are web-footed is, of course, untrue, their feet are so soft as to be practically useless.

Former Lords of Tanganyika

In North-Eastern Rhodesia there is a similar tribe, the Waunga, dwelling in the deadly, tsetse-haunted swamps round Lake Bangweolo, though these are bolder and more independent than the Awatwa. But in this region pride of place belongs to the Awemba, who were, until the coming of the British, the undisputed lords of the Tanganyika plateau, ruling with a rod of iron and a very thorough organization.

Their king was one of the Wenang' Andu, chiefs of the Crocodile totem, and the system of succession was matriarchal; in other words, the successor must be born of the Nanfumu, princesses of the direct royal line, but the father was unimportant. These kings had a kind of privy council, the Wakabiro, in the capital, and delegated their authority to the Wasimupelo, Lords of the Barriers, and the Walashi, district officers, in the provinces.

An Epitome of All Africa

Much of this tribal organization and native law, improved and amplified, has been retained by the white administrators, and the Awemba, judiciously handled, have, like the Matabele and so many of the fighting races of Africa, settled down remarkably well under British rule. They, too, are a fine-looking race, brave and adventurous,



BRITISH JUSTICE FOR NATIVE PLAINTIFFS AT FORT JAMESON'S GOVERNMENT HOUSE

For the settling of disputes and the breaking of grievances, "tribunal" "Indians" are held at administrative centers. "Tribunal" a word of Hindi origin, signifies any conference of importance among the "tribes," at which of Native tribes. Since, it has come to mean a gathering such as this to which natives come from far and near. Native confidence in the expectation of fair dealing towards the "tribes" administrative methods, which have demonstrated their superiority over the old tribal system, at these periodical gatherings indicate.

Photo, British South Africa Company

RHODESIA & ITS PEOPLES

making good porters (though the Amambwe are better station-workers), and are very intelligent; their extraordinarily elaborate language alone proves that. They are honest, too, like most unsophisticated Africans, with an honesty that puts the European to shame, and faithful. On the other hand, they are undeniably sensuous and cruel and, above all—the curse of Africa—utterly unambitious. The native has no definite aim in life except the negative one of enjoying himself in his own way, with the result that his huts, foods, and customs have remained practically unaltered for centuries.

Besides black and white, there are other inhabitants of Rhodesia, though alas! rapidly becoming extinct—the game. Within the memory of man vast herds roamed over all the country; now one can travel for miles in Southern Rhodesia and not see a single head. But in Northern Rhodesia game still abounds,

and the system of expensive licences promises to save it from extinction. Elephants, rhinoceros, buffalo, hippopotami, lions, and leopards represent the big game, while among the smaller varieties, eland, zebra, waterbuck, puku, kudu, the rare sitatunga, sable, roan, and other antelopes, to say nothing of crocodiles, wart hogs, and wild dogs, are all to be found.

Rhodesia has something of everything. Within its borders the traveller may see civilization past and present, flourishing and unknown; dwell anywhere from a first-class hotel to a jigger-haunted native hut; pursue any sport, from golf to tracking a wounded buffalo through dense bush, and meet every kind of native from the sophisticated "boy" of the townships and mines to the timid savage of the Lukanga Swamp. It is, in short, an epitome of all Africa.

Rhodesia was to become a self-governing colony in the autumn of 1923.



AMONG THE LOVELY PARKLANDS OF THE MATOPPO HILLS

Rhodesia is beautified by large areas of the parklands whose origin has excited the curiosity of many travellers in Africa. A single euphorbia succeeding in establishing itself in an arid soil casts a shade in which other vegetation springs up, radiating thence until, finally, there are large green expanses studded with clumps of trees resembling the parks that are a chief beauty of the English countryside



RUMANIA: YOUNG HIGHLANDERS PERFORMING A COUNTRY DANCE ACCOMPANIED BY A GYPSY FIDDLER

A Romanian national dance, almost as popular as the Hora, is the so-called *balu*, danced almost exclusively by men, though women can join in some of its varied figures. The dancers usually have their hands on each other's shoulders or are hand in the neighbor's girdle; it is a lively, vigorous performance, danced to a low-sounding, in which foot-and-hand play is much in evidence. The music is chiefly supplied by those wild children of nature, the gypsies, without whose strings, wood, brass, or drums of the peasant country would be complete.

Rumania

I. Toil-Worn Peasantry of an Ancient Land

By Florence Farmborough, F.R.G.S.

Special Correspondent of "The Times"

RUMANIA means Roman. The Rumanians are descendants of Roman soldiers, planted out in Dacia, Romanised Dacians, and yet other Italian settlers drawn by the riches of the land—for Rumania was the California of the second century. At a time when the ancient Britons were running wild and half-naked in the forests, their bodies stained with woad, their minds a prey to most degrading superstitions, the country of Rumania was civilized, possessing institutions, conveniences, and even the luxuries of a cultivated and well-ordered community.

After the invasion of the Goths and the collapse of the Roman system, the country enjoyed comparative peace until the sixth century. Thereafter Rumania became the battlefield of many races competing for the sovereignty of south-eastern Europe — Bulgarians, Greeks, Turks, Hungarians, Austrians, Poles, Russians, all in turn left their mark upon the country, the language, and the population.

At the present day, the history, tradition, and

individuality of the country of Rumania find their deepest expression, not in the ruling classes, but in the masses, in the non-intelligentsia. Therefore, to describe the real Rumania it is necessary to describe the real Rumanians, viz., the hard-working, brave-hearted peasants. In the simple life of these toil-worn people, in their legends, superstitions, and songs—the wild fantastic lore of a wild fantastic folk; in their plaintive melodies called forth by ill-shapen hands from strange, ill-shapen instruments—one may

trace the proud but solitary way the bands of wandering mountaineers, calling themselves Daco-Romans, have taken since those early days, eighteen centuries ago, when, as a handful of Latin colonists, their ancestors settled down in a corner of the Carpathian region of eastern Europe, henceforth to be known as Rumania, a country of the Romans.

Never have the Rumanians been a happy or fortunate people. From the time when Roman immigrants and Dacians merged into one racial strain, they



ON HER WAY TO THE FIELDS

The long working days of the Rumanian summer are spent almost entirely in the fields, and thither this comely country lass is hastening with cooling drink for the thirsty toilers

RUMANIA & THE RUMANIANS



WEDDING BELLS IN PEASANT LAND

Apart from the nuptial finery which savours little of modernism, the faithfulness of the Rumanian peasantry to old usages is manifested in many wedding customs, to which bride and groom are obliged to submit according to prescribed formula

Photo, Meri La Voy

have been unceasingly harassed by invaders of one sort or another. Throughout the Middle Ages they suffered terribly at the hands of barbaric hordes that swept the land again and again, while later, under Turkish rule, their hardships and privations proved overwhelming. This period, extending over several centuries, must be reckoned as deficient in progress—long, lean years, with hardly a trace of national development, and hopeless as regards freedom and independence. But

there was that in the soul of the people which refused to die, and which silently countered all misfortune and misery. When, finally, the Ottoman regime relaxed its iron hold, the Rumanians emerged—rising again from their own ashes, like the legendary Phoenix of their ancient Dacian heraldic device—a whole nation, seared and shaken in all truth, but secure and steadfast, an undoubted entity.

The Russo-Turkish war of 1877-78, in which the Rumanians, under the able leadership of King Carol I., played an important rôle, brought them independence. It was the turning point in the history of the nation. Since that day Rumania has maintained her place as one of the free nations of the world. It is well known how gallant a part was played by Rumania in the Great War. Her unreadiness for war, however, was the occasion of many disasters. The Rumanian troops had a thankless task to perform; all they could do, so ill-

equipped were they, was to delay the enemy; they could not keep him out of the country. That they did delay the invasion for so long is a great testimony to their splendid courage and endurance. In spite of the cruel fate that had befallen Serbia and Montenegro, their neighbours, they loyally adhered to the cause of the Allies, and carried on the campaign even when their physical strength was well-nigh spent, and their territory overrun by the armies of the Central Powers — misfortunes which

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entitle them to the undying gratitude and affection of the Allies.

What knowledge Great Britain may possess about Rumania has come to her within the last half-century. Before the eighteenth century all political intercourse between the two countries was carried on through the British Embassy at Constantinople. Less than six years prior to the Russo-Turkish war, Rumania was little more than a name to most British people. It was at that time, for example, that complaints were made by the English Consul at Bukarest regarding certain letters addressed to Bukarest, which had been forwarded to India in quest of Bokhara. The same Consul cites an instance where a document destined for the same city was forwarded from London addressed to "Bukarest, in the Kingdom of Egypt."

Englishmen appear, however, to have visited the country in earlier times, and to have published their impressions. These works, in spite of the fact that they contained genuine descriptions of the Rumania of those days, composed of the Danubian principalities of Wallachia and Moldavia, roused little or no interest. Worthy of mention is the fact that writers of the seventeenth century more than once expressed their astonishment that among the Slavonic and Turkish races of south-eastern Europe there should be found a people distinct in language and customs, a "friendlie people" according to William Lithgow, who tells us he

found "the very vulgars speaking frequent Latine."

During the millennium of their sojourn among the Carpathians, the Rumanians led a nomadic pastoral life. The old Roman civilization steadily waned with the years, and, finally, under the severe pressure of Slav, Turkish, and Greek domination, died out, leaving little behind it except the language, and that strongly corrupted by foreign influences, together with a few customs and usages, easily identified with those of the ancient Daco-Romans.



IN A LAND OF VIVID CONTRASTS

The rich hues of picturesque Rumanian costumes and the attractive, sun-browned faces of their peasant wearers blend harmoniously with the rustic background, on which nature, the great artist, has spread the colours from her palette with lavish hand

Photo, L. G. Popoff

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The Rumanians are still essentially "children of the soil," their heart and soul are in the land; and rightly so, since the land has been the mainstay of their very existence. Scattered about the hills and mountains, the people learnt to read the great truths of nature's book, with the result that even their habits and superstitions took on a new form and received a new moulding. The rugged character of the Rumanian peasant of to-day is marked by the old-time stubbornness and endurance, and a fine, sturdy devotion to open spaces and far-off distances. "The mountains," says a Rumanian writer, "are the

creators as well as the cradle of the Rumanian nation."

Although the masses of the people were brought up as shepherds and cultivators for nearly two thousand years, very little of the land belonged to them. This was no fault of theirs. For many centuries past they never desisted from their demand for land. More than half the available area of the country was owned by wealthy proprietors who paid but scant attention to the humble folk that toiled for them year in, year out. That a certain antagonism should have existed between the labourers and their masters was

not, in the circumstances, surprising. The labourers understood that their toil stood for nothing. The dire poverty experienced by their father and their father's father was theirs, too—endless toil without reward, sowing but never reaping. The bitterness which naturally resulted from such a condition of things was expressed by the poet Cerna, one of their own countrymen, in the following words, filled with pathetic yearning: "The years go by in vain, for the house we build is not ours, the land for which we cry and suffer only buries us."

Rumania is a country of rocky heights and rolling plains, with fertile soil, and richly endowed by nature. In the mountainous districts timber, salt, and petroleum are produced, while on the Dobruja steppes, about the delta of the Danube, sheep and cattle are raised in large numbers. Before the Great War Rumania stood



DILIGENT AS WELL AS DAINTILY DRESSED

Though resembling a gay butterfly, her thoughts are not all centred in her many-coloured raiment, for this pretty girl of Curtea de Argeş can cook, sew, and weave with the most industrious housewife in the land.



LOVELY VARIETIES OF THE RUMANIAN NATIONAL COSTUME

In both prince and peasant of Rumania a love of the beautiful is a marked characteristic, and textile fabrics and household utensils bear eloquent testimony to their exceedingly well-developed artistic taste. The everyday dress of the peasant, though prettily worked, is simple enough, but the gala dress is elaborate in the extreme, each garment glowing with brilliant embroidery

next to Russia and the United States of America as the third agricultural country in the world; her present production of wheat and maize is surpassed only by the United States. In summer vast stretches of land are coloured for hundreds of miles a burnished gold by the ripening corn, while the extensive maize crops add a cool and delightful contrast by their vigorous waving greenery.

Although the quantity of grain exported has always been enormous, the poverty of the people remained unalleviated; and with patience they awaited the day when a just and proper share in the products of their fertile

land should fall to their lot. The Great War was the chief factor in promoting this agrarian reconstruction, for when the Rumanian territory had been freed from the invading armies, it was found that the psychological condition of the peasantry was such as to render impossible all hopes of continuing the cultivation of the estates in accordance with the old system. Realizing the importance of this great internal problem, the Government proceeded to bring about energetic and far-reaching reforms which affected all the big land estates without exception, including even the king's domains. Many privileges have already been granted to the people,



COSTUMES, BOTH HOMELY AND HANDSOME THAT EXPRESS THE ARTISTIC PERSONALITY OF THE ROMANIAN PEASANTRY
 Young and old, among the peasants delight in bright colors, and their vivid costumes, entirely characteristic of this beauty-loving nation, are worn with abundant grace and dignity. Put into old rag the women carry their aprons for far and wide, and the big patterned chests, which in young ladies they transfer to their new homes, filled with the myth of wisdom, contain beautiful specimens of their industry—a serious legacy for posterity. Through the undercurrents and color schemes in general are Slavonic, they are richer and darker than the Hungarian or Serbian, and show a distinct Byzantine influence.

Photo, Romanian Legation

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but a number of these privileges still require to be established on a recognized and stable basis, otherwise the status of the landowner is not likely to be permanently improved.

The Government has admitted the justice of the demands of the landless peasant, and has introduced an extensive agrarian reform by means of which large areas of land have been expropriated in the public interest, due compensation being paid, and distributed in lots among the peasants. The work of expropriation is being carried on in the newly-annexed provinces, as well as in Old Rumania, where many thousands of peasants are in possession of small holdings. This reform assures the cultivation of the country's whole area. With their economic independence and their security of tenure guaranteed, a vast improvement in the domestic, intellectual, and political condition of the peasantry should be evident, resulting in the strengthening of the race and the consolidation of the state.

Most of the better-class Rumanians are a mixed race, and could with truth take to themselves a variation of the British formula and say: "Turk and Greek and Armenian are we!" Neither must the German influence, imported into the country by Prince Karl of Hohenzollern (Carol I.), be overlooked; nor yet the British influence, gentle and tactful, brought to bear upon her devoted subjects by Queen Marie, daughter of the late Duke of Edinburgh and wife of the ruling King Ferdinand, a nephew of King Carol.

But notwithstanding the numerous races that have intermingled with this people, the language remains indisputably Latin, and has much in common with Italian. It was not held in high esteem, however, and was practically left to the masses. In recent years some signs of the formation of a literature have shown themselves, and this is leading up to an awakened interest in the vernacular of the country. No people are richer in proverbs and folklore than the



FINE RUMANIAN NEEDLECRAFT

Deft fingers and exquisite fancy have attained the zenith of artistry in the choice embroidery displayed to such dainty advantage by this lady of Rumania

Photo, Rumanian Legation

Rumanians. The late Queen Elizabeth, King Carol's wife, a remarkably gifted woman—authoress, painter, musician, and linguist—known under the pseudonym "Carmen Sylva," translated a number of the popular stories into English; and Queen Marie, also endowed with literary talent, has translated some of these fascinating tales. The peasants, too, delight in telling them, and in singing traditional songs about the former days of their country's greatness and prosperity.

The Rumanians possess many fine qualities. They are self-confident,

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VANITY FAIR IN TRANSYLVANIA

Of her winter Sunday costume the richly-ornamented sheepskin is the chief feature, while the quaint jam-pot-shaped hat, handsome lace apron, and glittering trinkets, proclaim her a staunch and well-to-do adherent of Transylvania's traditional dress

serious, and steady. Unfortunately this cannot be said of the upper classes without considerable qualification. As already intimated, they are a mixed breed, with more of Greek in their composition than any other strain; and the admiration and respect which is due to the Rumanians generally cannot be accorded to these classes in particular. The Turks employed Greeks to govern the country for them, and during the eighteenth century Greek was the prevailing language of the educated and wealthy. It became a common

proverb that "He who is a cake-maker in Greece may be a prince in Rumania." The nobles followed Greek modes of dress, Greek social customs, and imitated them in every way, besides intermarrying with them.

The outcome of all this seems to be that the present nobility have no settled tradition of public service. They go to France for their education, and their ambition is to be as French as possible in their habits. After all, not an unnatural turn of mind for a Latin race! In the capital, French is as much spoken as Rumanian, and everywhere the educated Rumanian knows something of that language. Bukarest, the chief city and railway centre for the whole country, is known as "the city of enjoyment," or as "a little Paris"; it has, however, merely the surface show of its model, the appearance of gaiety and pleasure; the hard core of effort and seriousness which underlies the social

life of Paris is not to be found in the Rumanian capital.

On the other hand, it must not be assumed that all better-class Rumanians are pleasure-loving and indolent. Many among them are vigorous, hard-working, plain-living people, not a whit inferior to those found in other countries. The difference, if any, lies in the lighter heart of the Rumanian. At the base of his nature he has a charmingly gay humour. Like most Southerners the Rumanians are a warm-hearted, hospitable people, delighting in the



HOUSEWIFELY PRIDE IN A BRAND NEW BARGAIN

The tub will serve for many household purposes, and in it this peasant wife will probably prepare the maulages, or maize porridge, the principal food of herself, her husband, and the children. The peasant's food at all times is simple and not too abundant, and the resourceful fast days—some two hundred in the year—rigorously observed, find raisings ever on the table.

Photo, Kamazine Collection



YOUTHFUL RUTHENIAN AGRICULTURISTS CARTING THEIR HAY CROPS IN THE HIGHLANDS OF BUKOVINA

Agricultural methods are decidedly behind the times in many parts of the Rumanian territory; the ploughing is chiefly done with the old-fashioned implement, and it is probable that the wooden plough is still extant. In hay-time and harvest the reaping is accomplished by the poorer peasants with scythes and sickles, and the crops are carted to their destinations on low-wheeled carriers by solitary, slow-moving teams. The soil is rich and possesses considerable natural resources; and though they are backward in adopting latest improvements, the speed of progress is not lacking in the peasantry.

From, *Flower Parading*

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entertainment of friends, never so happy as when they can be of service to the stranger within their gates.

The "open-house" system is put into practice most strikingly. Good manners and an attractive personality combine to make the Rumanians agreeable and charming hosts. And yet these same well-to-do Rumanians trouble very little about those living outside the sphere of society in which they move and have their being. This indifference may well have been a chief factor in establishing the gulf between the peasant and the wealthy classes. Still, common to all, to the low-born son of the soil and to the aristocrat of palatial surroundings, is a certain pride of race; and the peasant exhibits this pride none the less emphatically because of its being held with restraint.

Character of the Rumanian Peasantry

Craving sympathy, he will nevertheless abstain from any attempt to draw it to himself; and an innate reserve forbids him to pour out his woes to the stranger, and still less to the moneyed folk of his own country, whose habit it was to hold the poor in contempt. So he plods through life somewhat sadly, with few hopes and an almost child-like submission to a hard lot. When the crops are good he rejoices; when drought withers the grain before it has had a chance to swell in the ear he meets his bad fortune with the apathy of an inveterate fatalist. In years when the earth scarcely yields the value of the seed put into it the outlook becomes dreary enough, for thrift is not conspicuous among the peasant's virtues. His own proverb might have taught him better: "Gather white money for black days" (*Strânge bani albi pentru zile negre*). This he will not do; he has an improvident nature, and money that comes his way is soon disposed of.

Many pretty customs, superstitious in origin, and stamped with the charm of antiquity, are still kept up for old sake's sake; and the festivals of the

Christian year are observed as important holidays and celebrated with elaborate ritual and ceremony. The religion and beliefs of the Rumanian have come to him largely by oral tradition, being handed down through generation after generation from father to son. These are accompanied by a professed simplicity, but the peasant usually insists, nevertheless, on a certain amount of rather ostentatious display in practice.

Symbols of Popular Faith

Like the Russians, Greeks, and Bulgarians, the Rumanians belong to the Eastern branch of the Orthodox Church, but the services are everywhere conducted in their own tongue. "Icoane" or icons, sacred pictures of Christ, the Virgin Mother, or some wonder-working saint, are hung up in their houses, and suspended in front of them is the lighted *candela*, a little lamp with olive oil and a floating wick. Quaint old crosses are met with about the countryside, some of painted wood, others of carved stone; impressive symbols of a people's Faith, and well in keeping with the melancholy and originality of the land. Beautiful monasteries, convents, and churches, many hundreds of years old, lie hidden among the mountains and valleys in secluded spots of beauty; venerable, stately sanctuaries, strangely picturesque, whose origins are wrapt in a veil of legends.

Priestly Influence on the Masses

The priests, generally called "popas," are not regarded as the shepherds or teachers of their parishioners, but rather as magicians or conjurers possessing supernatural powers, to be paid for, when needed, at such solemn moments as baptism, marriage, or death. As a rule they are ignorant and somewhat rapacious, but there are among them honest men, simple, kindly Christians, who do their best for the people in their care. As a whole their influence upon the masses has been but slight, and their teachings have been so marred by



BELLES OF BUKOVINA IN THEIR BRIGHTEST AND BEST

Many and varied are the costumes in vogue among the peasants of Bukovina, where the country maidens deck themselves in brilliant homespun, hand-worked garments, never averse to striking a note of originality when possible, as is exemplified by the headgear of the girl in the left, from which long skeins of bright red wool depend, falling about neck and shoulders like luxuriant tresses.

Photo, Florence Formanovich

their ignorance and vicious practices that the peasant refuses to attach special weight to their authority. He is not without some insight, and for long years past, despite his lack of education, has been trying in his own unobtrusive way to solve the mighty problems of the world, seeking for answers to the eternal Whence? and the no less absorbing Whither?

Towards the priesthood his attitude is for the most part respectful. In order to meet the fees required for various religious rites, he will willingly deny himself; but with this readiness to comply with Church usage goes a subtle

kind of scepticism and superstition, especially when dealing with the priestly brotherhood "out of hours." A chance encounter with one of the clergy inevitably gives rise to misgivings of such force that the man will throw after the priest's retreating form some small twig, straw, or other object, accompanied by a suitable imprecation guaranteed to ward off evil. A common saying in the country is "Great is God, but clever is the devil" (*Mare-i Dumnezeu, dar mester e si dracul*), and the peasant's fear of the one is by no means weakened by his faith in the Other. In Transylvania (a part of the Roman

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province of Dacia under the Emperor Trajan, whose name is still held in honour in Rumania) the priests are more in sympathy with the people and more trusted by them. This is partly because many of them acted as leaders of a movement fanned into activity by Hungarian oppression. When in 1868 Transylvania came for the second time under Hungarian rule, the Magyarisation of the province was carried on with a cruel persistency. Although the Rumanian element was by far the larger, no adequate representation was allowed, while their language and religion were neither recognized nor respected.

These tribulations are now over, and the Rumanians of Transylvania are re-united with their blood relations in Moldavia and Wallachia. They will probably prove the strongest influence in Rumanian affairs, being more

vigorous and enterprising than the people in the older provinces. They are also better educated, some million and a half having been brought up in schools maintained by Roman Catholic religious orders.

In the formal Note in which Rumania intimated to the Austrian Government her entry into a state of war (August, 1916), it was mentioned that the decision had been taken because Austria-Hungary, hostile to all domestic reform that might ameliorate the life of the people she governed, was as prompt to sacrifice them as she was powerless to defend them against external attacks. Now that Rumania has received back her former provinces and independence, and is setting herself to bring about an internal reform similar to that emphasized so strongly in the aforesaid Note, an era of glorious progress should



LIGHT-HEARTED VAGRANTS WHO CLAIM THE FREEDOM OF THE ROAD

Though their capability as masons and tinkers, their magic, and their wild and beautiful music bring them into constant contact with the Rumanians, the gypsies, or *trigani*, are still looked upon as a despised race. Tattered and unkempt, but of graceful build and handsome features, they pass their days in the untrammeled fashion characteristic of their race from time immemorial.

Photo, Sir H. H. Johnson



DANCING BEAR OF A ROMANIAN GYPSY NOMAD.

The ungainly pet is captured in a cub, often with great risk to the gypsy captor, and is reared and tamed by him with no little trouble; then, attached to a strong chain, it is led from village to village and put through its paces in every courtyard, where its performances invariably meet with some reward, as it is considered unlucky to turn away a dancing bear.

Photo, Romanian Legation.



STALWART FOLLOWERS OF A LONG FAMOUS MOLDAVIAN INDUSTRY

Cattle-breeding has long been an important business of the Rumanians, and in past years large numbers of Moldavian oxen were exported, their widespread renown being responsible for much successful bargaining on the part of dealers who, towards the end of the seventeenth century, could dispose of the oxen in Danzig at a price ten times higher than the figure paid for them in Moldavia.

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FASCINATION OF THE PASTORAL LIFE

Many Rumanian peasants—men like this sturdy trio—desert agriculture in favour of pastoral pursuits, preferring the freer life of the shepherd to the more arduous existence of those whose workaday life is spent in tilling the soil

be confidently expected. Since 1913 the Rumanian territories have more than doubled, and it is of interest to compare the seven and a half millions of nationals found in Rumania in 1916 with present numbers, now that most of her children in the restored provinces of Transylvania, Bessarabia, Banat, and Bukovina, are once more safely housed within her frontiers. Out of the seventeen million inhabitants of the present Kingdom of Rumania, about fourteen million are pure Rumanians—85 per cent. of whom are peasants—while a considerable number still have their homes outside the

country's boundaries. Among the latter are the Vlachs; and certain communities of these may be found roaming in Albania and Thessaly, as well as in the regions lying towards the Adriatic coast. Restless shepherds, ever wandering over hill and plain, they were marked out by David Urquhart long ago as "these hardy mountaineers, nowhere fixed, but always to be found where the wolves have dens and the eagles nests" ("The Spirit of the East," 1838). In East Transylvania a vast colony of Hungarians still remains, and among other alien citizens are Jews, a numerous and not unimportant section of the population, most of the retail trade being in their hands; also a sprinkling of Germans, Bulgarians, Greeks, Turks, Tartars, Serbs, Poles, Ruthenians, Ukrainians, with a number of Russians, chiefly refugees.

The gypsies, or tzigani, must also be reckoned as a distinct race. They are very numerous, some of them living in settlements, others leading a nomadic life. To pass a gypsy encampment is a strange experience. The men with long hair floating round their shoulders; the women prematurely old, with brown, wrinkled features at twenty-five, wearing brilliant shawls and kerchiefs; the elfish children with bright eyes and thieving fingers. They look like some tribe that has been sleeping since the Middle Ages, and has just awakened to new life.

The Rumanians, though musical by nature and often skilled performers on violin, cobza, flute, and other national

RUSTIC RUMANIANS
Their Artistry & Industry



She has tilled the earth and sown the seed, and now, sickle in hand, this Rumanian lass reaps with pride the reward of her past labour



This Rumanian dairymaid fulfils a double task as, plying with busy fingers the universal spindle, she guides her cattle home at close of day

Photo, Rumanian Legation



Her nimble fingers have been busy for many a long day that she may face the world resplendent in this—the Sunday costume of her choice

Photo, Kankovszky, Budapest



*In the Eastern Carpathians women's tasks are long and arduous,
yet this girl's sweet face stands surety that discontent is to her unknown*

Photo, Kankovszky, Budapest



Among the folk of rural Rumania are many young girls who, lovely of face and of figure, would make perfect models for the artist's brush

Photo, Rumanian Legation



Their gay costumes adorned with multi-coloured embroideries glow like rich jewels in the soft verdant setting of the Dobruja countryside

Photo, L. G. Popoff



Embroidery and ornamentation have always had pride of place in the Rumanian wardrobe, and this yeoman family is no exception



Very loyal is the Rumanian peasant woman to time-honoured customs ; to-day spinning is still one of her distinctive occupations

Photo, Kankovszky, Budapest

instruments, are excelled and supplanted by these tzigani. The latter have a wonderful, natural talent for music, and many make it their business in life. The "lautari" (gypsy musicians) are in great request for Sunday dancing, weddings, and feast days of the peasantry. These musicians are even welcomed in aristocratic circles; at entertainments in Bukarest and in Jassy some of them are known to command from 200 to 300 francs for a few hours in the evening. The gypsy music of Rumania has a distinct strain of melancholy running through it, very different from the wild and fiery music of the Hungarian wanderers.

The Carpathian mountains lend to the land great beauty, especially in Bukovina, and their lower slopes are rich in pasture and in cultivated ground. To the traveller the plains seem unattractive, endless, and dusty, but to the husbandman they are all that can be desired. The sea coast is short,

but there is an excellent port, Constantza, which is also a seaside resort, thronged in summer with merry pleasure-seekers. At Cernavoda, between Bukarest and Constantza, the railway crosses the Danube, by means of the famous bridge over ten miles in length. No river could be more valuable as a highway in peace, or more strategically useful in war than the Danube.

Contemplating the broad, slow-moving current, the imagination is stirred at the thought of all the history that has been made on its banks. Ever since men



GUARDIAN OF A HIGHLAND SHEEPFOLD

Among the higher slopes of the Rumanian uplands he leads a lonely existence, sheep and dogs his constant companions; the long vigils relieved by his piping which filters like a plaintive fairy melody through the silence of the mountain solitudes.

combined to form tribes and nations or were merged into races, they have fought and struggled for the possession of this mighty river. The territory of the Dobruja, situated between the Danube and the Black Sea, has been the scene of battles innumerable, but never one so great, so sanguinary, or so decisive of the largest issues, as the struggle in the autumn of 1916.

Though almost entirely without schooling, the Rumanian country-folk are shrewd in many matters, especially those relating to their well-being. Of



NOMAD SHEPHERDS OF THE SOUTHERN CARPATHIANS

None knows the foot-tracks winding about the pathless mountains as the Rumanian shepherd who with his flocks and fierce sheep-dogs wanders among the maze of heights, sharing the solitude with the agile chamois and the eagle that wheels and circles overhead. As winter approaches he descends with his sheep into the plains, only to return to the highlands at the first warm breath of spring



SIMPLE SUMMER SHELTER OF THE RUMANIAN SHEPHERD

The hut of the shepherd is a primitive little structure chiefly made of branches and brushwood. Here he passes the night on his bed of bracken, and as dawn breaks dons his sheepskin, calls his dogs, and guides his flock to the day's pasture-ground. A simple solitary life, yet true to the sacred tradition of the original pastoral ancestors of the Rumanian race



FAMILY LIFE AS SEEN IN RURAL RUMANIA

The peasant's log-house is often very quaintly built, with massive walls over which a thick thatch protrudes, and a veranda running the length of the small home. Within, the scene, though poor, is not without comfort, and a touch of warm colour is given by bright rugs, woven by the peasant mother whose clever fingers are responsible for the picturesque appearance of herself and family

Photos, Florence Farmborough



THREE GENERATIONS OF RUMANIAN RUSTICS AT THEIR TIMBER HOME

While a young husband will sometimes be able to afford a new house for his young bride it is quite common to encounter grandfathers living under the same roof with their children's children, though in the larger skanes, the peasant houses are little more, the youngest generation may occupy an outhouse. Even in her latest moments the Rumanian housewife is seldom seen without her distaff.

RUMANIA & THE RUMANIANS

nature they have a bountiful knowledge, and are keen observers of weather signs. They can rival the English farmer in trenchant complaints about the uncertainty of their climate, and are equally competent to make a forecast of the weather. In the national diet, maize forms a large element. It is eaten in all manner of forms, even raw when young and freshly-gathered from the reed-like stems. Boiled or baked, the

chillies), and extremely unpalatable to the untrained taste. On reaching maturity these pods become a bright red, so that the custom of stringing them like onions and hanging them on the walls of the huts is a singularly effective one. Against the dark, weather-stained beams, or the spick-and-span whiteness of a cottage exterior, these brilliant splashes of colour are very pleasing to the eye. Before the Great War



OLD-WORLD VINEGAR PRESS IN A RUMANIAN VILLAGE HOME.

By dint of industry and ingenuity the peasant is able to provide himself with an unusual array of creature comforts. Many a husbandman is his own carpenter, wheelwright, bootmaker, cobbler; builds his own house, makes his own stove from home-manufactured bricks, and fills in any spare time by preparing cheese, vinegar, and tzuica—an alcoholic drink distilled from plums.

young cobs may be seen on all peasant tables. When ripe the hard kernels are ground to powder and used for making cakes, or, as is more customary, porridge, known as mamaliga—similar to Italian polenta—and eaten either hot or cold, sometimes with branza, a cheese made from the milk of sheep. Butcher's meat seldom finds its way into these humble homes; the chief table delicacies are poultry and pigs, which usually form part of the peasant's livestock.

Vegetables are grown in plenty. A special fondness is shown for pepper pods, known as ardei (in England called

vegetables were supplied everywhere in Rumania by immigrant Bulgarian market gardeners—vegetable gardens being known as "bulgarii." They are now slowly picking up their old occupation, for Rumanians in towns must have vegetables, and the peasants are not the people to take up a new trade suddenly.

Over and above the house and land work, which appear to absorb most of their time, the women and girls occupy themselves with embroidery, and their exquisite productions are renowned throughout Europe. Family garments are made generally by hand; the



SOAKING THE FLAX IN THE JIU RIVER NEAR CRAIOVA

The Romanian peasant woman works her hemp and flax through all the various processes, beginning from the very seed up to the eventual linen fabric. In the stream or shallow waters of a river the straw is soaked, and then pounded and worked until it becomes soft and pliable, when a large comb is repeatedly drawn through it, leaving it in a fibrous and stringy condition ready for spinning.



STACKING AND CARTING THE FLAX ON A SANDY RIVER BANK

Women take special pride in tending, bracking, combing, spinning, and weaving their flax crops, and, after the large bolts have been bleached, in fashioning the fabric into the numerous articles of which the peasant's wardrobe and household linen are comprised. The linen garments are then beautified by the exquisite embroidery for which the women of Rumania have long been famed

Photo, George H. Randall

RUMANIA & THE RUMANIANS

growing, spinning, and weaving of flax constitute in Rumania an industry of many centuries' standing. For Sundays and holidays, every girl has an embroidered blouse to wear, with a pretty kerchief to arrange over head and shoulders. Gay colours and ornaments are the delight of both young and old. The men's gala costume makes them look like the brigands of a comedy opera. Their sleeveless sheepskin coats are worn with the leather outside, with much coloured sewing to brighten it up. Sandals of goatskin are worn in summer, high boots in the cold weather; these they frequently make for themselves; in short, nearly everything necessary for wardrobe and for household use, including even the stoves, is of home and hand construction.

While dancing is the chief amusement and favourite Sunday pastime of the younger generation (the national dance is the Hora, a round dance, popular all over the Balkans), drinking may be said to be that of the men more advanced in years. Although during the week the innkeeper rarely has a customer, the peasant is seldom without some alcoholic drink in the public-house on Sundays. Here he meets with friends with whom he may pass the time in a sociable manner, forget the hardships of his troubled existence, and laugh and drink until perhaps he even forgets the wisdom of that saying of his: "Drink, but do not drink thy sense" (Sa bei, dar sa nu-tzi bei mintzile).

Spring in Rumania is of short duration. Summer, however, begins in April, and the hot weather often lasts into November. The winter is less severe than in Russia, but snow lies upon the mountains from December until March. In the plains, unless there happens to be a wind blowing, it is seldom very cold. Harvest comes early, and on good land it is possible to take two hay crops—sometimes even three. Women take more than their fair share of work in the fields, and are considered more laborious



YOUNG HOUSEWIFE OF SILISTRIA

All the fine stitching is the work of her hands, and the delicate designs, enhanced by shining sequins, speak of a refined taste and an unparalleled industry

Photo, L. G. Popoff

and painstaking than their men folk. Short-lived though the spring may be, it is a time of wonderful beauty, transforming the countryside into a fairy-land of delicate pink and white blossoms. On all sides fruit trees abound; they fringe the roadsides, line the hill-slopes,



SORTING THE MAIZE COBS: MAMALIGA IN ITS CRUDE FORM

The maize harvest is a busy season in Rumania, for the maize fields are extensive and extensive, but willing hands are not lacking during the gathering of the mature maize cobs. The golden kernels, separated from the woody cobs, are ground into powder and prepared by the housewife in various forms, one of which is mamaliga, a kind of porridge, the principal dish of the peasantry.



TESTING THE YOUNG COBS IN A RUMANIAN MAIZE PLANTATION

Before the sixteenth century, when maize was imported into Europe from America, millet was the chief food of the Rumanian. Now maize constitutes his staple diet, and there is scarcely a peasant holding that does not possess its miniature plantation. When quite young the maize cobs make a palatable dish, boiled or roasted, and while still green the kernels can be eaten raw with much relish.

Photo, Victor Emdin



RUMANIA: PEASANT MAIDEN IN PICTURESQUE ATTIRE

In the simple everyday attire of this peasant girl the Rumanian love of lively colours and the native skill in embroidery are clearly seen.

RUMANIA & THE RUMANIANS

cluster about the plains, encircle and intersect the hamlets in picturesque confusion. That their fruits are not always of a cultivated or even a palatable order is of no great consequence to the peasants, who make use of them to suit their needs. A favourite beverage of theirs, called tzuica, is prepared from plums, and, if carefully distilled, makes a light, tasty kind of plum brandy.

For splendour of colour the early autumn is supreme over every other season. When the harvest is at its height Rumania may be seen in her most attractive and most brilliant aspect. Then it is that the fruits of the earth are gathered in, and the wide fields of grain are stained here and there by the vivid, bright-hued costumes of the peasants. With skin healthily bronzed by long exposure to wind and sun, their movements full of easy grace and vigour, one may watch them without weariness by the hour, for, in truth, harvesting is carried on with a glad energy that would cast a spell over the most sullen and unresponsive disposition.

Frequent laughter of children and constant cheerful chatter can be heard, while every now and then a voice will fill the air with the quaint lilt of some well-known folk-song; this will be taken up in the chorus by other voices, some perhaps even old and quavering; for the golden time of harvest, with its soothing influences springing up from the rich, ripe earth, seems to knit all hearts in kindly concord. Not far off, and generally alongside a highway, some



YEOMAN COUPLE OF TRANSYLVANIA

The lives of the Transylvanian peasantry are spent in an unrelenting round of toil, but their love of independence keeps them faithful to the land, and they prefer tilling the earth to acting as servants in the towns

tall tree or a cluster of trees will denote a well. Here the workers will come at intervals to fill their earthenware jars with cool water, or it may be to rest awhile in the grateful shadows of the overhanging foliage.

Sometimes a stone or wooden cross stands near, a memorial to someone who had passed away, and whose last thought had been to bequeath a well to the thirsting, travel-stained fellow-creatures he was leaving behind him. Only when evening is fast approaching will the workers lay down their implements. Then the horses, little, lithe, unlovely things, with large bones and elongated necks, or usually a pair of



WAITING TO STREW FLOWERS BEFORE THE ROYAL PROCESSION AT THE RUMANIAN CORONATION AT BUKHAREST
 Rumanian festival girls are never lacking in color and costume. In this picture, the girls of Alba Julia, waiting to throw flowers before the coronation of King Ferdinand and Queen Marie, at Alba Julia, presented a typical scene. A vast number of people gathered to witness the coronation, to which an extra high school of beauty was added by groups of young girls who, dressed in picturesque costumes, awaited the royal cortege with bouquets of flowers and garlands of flowers with which they greeted the royal cortege.



PEASANTS FROM TURNU SEVERIN ATTIRED IN READINESS FOR THE PERFORMANCE OF AN ANCIENT DANCE.

Among the numerous ensembles of the Roumanians are many theatrical performances, one of the most interesting of which is the dance of the Calabres, or Calabris, said to be of ancient Roumanian origin. Groups of young men are selected for this dancing brotherhood and, having undergone a special training, assemble together on certain days of the year, chiefly Trinity Day, to give performances at the various houses. They journey from village to village, and from district to district, but these dancing troupes never last longer than nine days.



COUNTRYMEN OF THE BANAT MARKETING THEIR GARDEN PRODUCE IN A SUBURB OF TEMESVAR

Romania is now more than twice as large and twice as populous as it was before the Great War. The old state has expanded all round from the Black Sea to the Danube, except along the Danube itself, which still marks the frontier between Rumania and Hungary. The newly formed Kingdom of Rumania, is one of the new additions, its capital, Timisoara, consisting of the city proper and several suburbs. Despite the vicissitudes of recent years, life flows smoothly in its streets, and peasants barter and bargain with the old time commercial visitor.

RUMANIA & THE RUMANIANS

oxen—ungainly, mouse-coloured, soft-eyed creatures—will be harnessed to a long, low cart, and the little cortège will begin its homeward journey down the endless straight road, thick with white dust which rises in clouds and envelops cart and all as with a filmy grey veil.

Ofttimes the sunset—and the autumn skies of Rumania are almost unequalled in their fiery brilliancy at eventide—spreads its warm radiance upon the toil-worn workers like a heavenly blessing, softening the landscape, promising great things for the morrow, and giving

these humble landmen encounter every hardship with a stoicism almost fatalistic. It is this very resignation that invests them with a dignity and a nobility all their own. Inaccessible to foreign influences in the mountains, their fathers guarded the ancient traditions of their race; to-day, in the plains, the peasants still hear the prophetic voice of the past. Between them and nature there exists a communion intimate and profound; the lore of all the countryside is in their keeping; from it they deduce their philosophy,



CHRISTMASTIDE CUSTOM IN RUMANIAN VILLAGES

A great event at the Rumanian Christmastide is the appearance of this most beautiful Star of Bethlehem. Made of wood, in the centre of which is a representation of the Holy Family and the Three Wise Men, covered with gilt and painted paper, and decorated with paper frills and little bells, it is carried through the villages by schoolboys who sing carols relating to the birth of Christ

Photo, Underwood Press Service

a sense of restful peace to those whose long day's work is over.

From a short distance away the villages look neat and comfortable, but many of the homes are almost unfit for habitation. The better cottages are, however, whitewashed, and stand snugly in small gardens. The roads are very fair, and the country generally has a civilized appearance; but the more intelligent among the people complain that very little is done to improve or civilize them. A strangely-enduring, reserved people,

their serenity, their simplicity. A well-known Rumanian statesman once alluded to them as: "The peasants—the most numerous and most interesting part of the Rumanian people." He was right. The peasants of to-day are even as the peasants of yesterday, whose ancestors were numbered among the legionaries of the Emperor Trajan. They stand for all that Rumania stood for in the past, all she stands for in the present. They are unchanged and unchangeable. "Romanul nu pierie!"



PICTURESQUE CEREMONY OF BLESSING THE WATERS IN A COUNTRY VILLAGE OF ROMANIA

This religious ceremony takes place annually on January 6 by the roadside in many country districts of Romania, and also on the bank of the Danube river on which Bukarest, the capital, is built. Clergymen arrive the ceremony, dressed in their best, and devoutly follow the religious service conducted by the head priest. It is customary for the Metropolitan, invoking the blessing on the waters of the Danube, to throw a large cross into the river, and the people who are present in blessing it when receives a monetary reward from the King.

Rumania

II. From Roman Days to the Present Time

By E. C. Davies

Author of "Tales of Serbian Life," etc.

LONG before the Roman eagles marched into the Carpatho-Danubian territory known to-day as Rumania, a civilization having its roots as far back as the neolithic period was already in existence.

The essential unity of that primitive civilization is shown by the similarity of weapons and tools, tumuli, and remains of early dwellings from Transylvania to the Black Sea; and thus the conquest by Trajan of the last king of the Dacians, lineal descendants of this primitive Thracian people, was an incident in the life of a nation rather than a creation of a new race as many would have us believe.

The genius of Rome, however, succeeded in welding conqueror and conquered closely together; and the Roman culture left a lasting impression upon the people. For nearly two centuries Rome governed the Daco-Roman people which resulted from this colonisation, and the rich towns with their temples and amphitheatres, basilicas, and mosaics seemed the epitome of the stability of the Latins. Yet the territorial unity of the Carpathians and the Danube lands was destined to perish for a while; after long fighting against the Goths the Emperor Aurelian led his legions out of the country; and in a few years' time Rome and the power of Rome had passed before the coming of the barbarians.

With the disappearance of the administration of Rome went also all that was of value in the economic development of the country; the roads were no longer safe, the fine towns were destroyed, and the culture of Rome, though not forgotten, sank into abeyance.

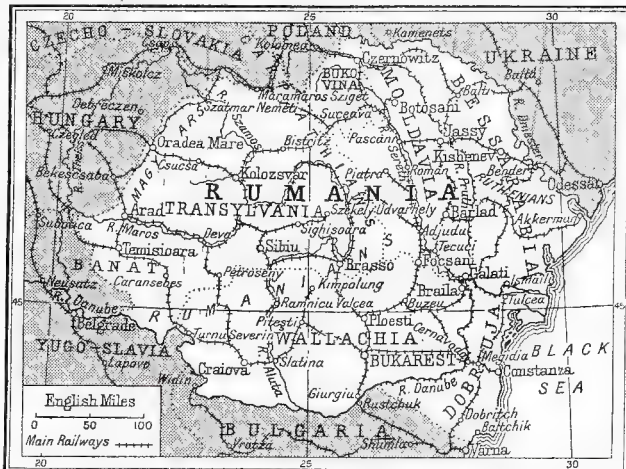
Yet though the domination of the people of the Steppes, Goths and Vandals, Huns and Avars, lasted for several centuries, it left strangely little trace upon the life, manners, or language of the Rumanians. On the contrary, this people, descending from Dacian shepherds, Roman soldiers and Italian farmer emigrants, remained truly "Homo Romanus,"

indissolubly linked to the ideals and to the authority of Rome.

Only the Slavs, through the medium of agriculture, succeeded in leaving traces of their own tongue on the essentially Latin Rumanians, who for the most part remained jealous of all foreign infiltration, impregnated by a profound ethnical instinct of unity which, though it did not for many years find an outward political expression, yet stood them in good stead against the Catholic feudal power of Hungary, which throughout the whole of the tenth and eleventh centuries was the dominant factor in Rumanian life.

Magyar and Saxon alike—the latter colonists given special privileges in Transylvania with the object of weakening Rumanian unity—endeavoured to institute feudalism as an order; but the Rumanians clung tenaciously to their ancient Latin laws and customs.

The invasion of Hungary in the thirteenth century by the great Tartar chief Jenghiz Khan stopped this enveloping movement, and broke the power of the Magyar. Under the powerful Jenghiz the lands from Central Asia to the Carpathians formed one economic and political whole; and the Rumanians, whose territories were crossed by trade routes leading from north and west to Akerman and Braila—which town was the principal Danubian port as far back as the year 1300—began to derive great benefits



THE KINGDOM OF RUMANIA



TWO STALWART MEMBERS OF A DANCING BROTHERHOOD

The dress of the Calusare dancers differs but little from the Rumanian national costume, but is decorated with coloured strings and flowers, and a heavy fringe of coloured string with bells, which tinkle gaily at each movement, is hung below the knee. These men, who enjoy the reputation of professional dancers, are now to be found principally in West Wallachia and South Transylvania.

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from the commerce which passed to and fro along their borders.

It is possible, too, that the gradual gathering up of the Tartar power towards Russia proper may have stimulated the political development of the Daco-Romans, that autonomous Christian people which had hitherto lived under its judges and voyevods (or district governors) apparently incapable of forming a strong political organization on its own account; It was in that district which had known Tartar domination most intimately that we hear of the rise of Bassarab, founder of the first national dynasty, and known as "The Great Voyevod of all the Rumanian lands." Yet that principality, possessing a "frontier sense" for the first time in its existence since the days of the Romans, would have vegetated so far as its economic life was concerned had not the basis of this been laid by the Tartars some half-century before.

Two events contributed to the tardy development of the Rumanian state at this period: the recrudescence of the political activity of the Magyars under their new Angevin dynasty and the advent of the Ottoman Turks. For another century the Rumanians were buffers between these two powers, hurled from the Carpathians to the Black Sea in the course of the never ending combats, mutilated, separated, prevented from taking any advantage of the stability of government and self-development which the close of the Middle Ages might otherwise have granted them.

Union of Wallachia and Moldavia

Yet perhaps this division helped them to survive as a national entity; and in 1352 Hungary, for her own ends, created a definite Moldavian territory under a Rumanian, Sasul, which presently entered into that rivalry with Wallachia which was to last until the final union of the two principalities into the Kingdom of Rumania. That Moldavia developed more quickly than Wallachia is probably due to the fact that the great trade routes down the valley of the Sereth rendered necessary the establishment of a stable political order in the eastern principality.

On the death of Janos Hunyadi, great champion of Christendom against the Turks, his mantle fell on the twenty-year-old shoulders of a Moldavian prince who as Stephen the Great carved out for himself a lasting shrine in Rumanian history. For nearly half a century Stephen ruled with exceptional bravery and political wisdom, fighting a long succession of battles against the Turks, replacing the old wooden buildings by strong stone castles, building over a hundred churches, and entering into

negotiations on equal terms with the princes of the Christian League.

The treachery of a Wallachian neighbour brought about his defeat on the borders of the "White River," where the flower of Moldavian nobility perished in 1476. Stephen fled to the mountains and there maintained a desperate guerrilla warfare which lasted until he felt himself again sufficiently strong to attack the Turk; and in 1481 he had reconsolidated his power until he was ruler from the Pruth to the Iron Gates, and from the Carpathians to the Danube.

Turkish Pressure and Rumanian Decadence

It would have seemed that all danger from the Turks was over; but a caprice of the Turkish Janissaries forced another war, and in 1484 the Turk was master of the key ports of the Danube. Had the Christian League given help to Stephen all would yet have been well; but the peace signed in 1487 between Poland and Turkey sealed his hopes, and though after his death the empire he had created held together for nearly a century the hand of the Turk waxed heavier, and the purely Rumanian civilization suffered decadence during the end of the sixteenth and a considerable part of the seventeenth century. Perpetual rivalries for the throne left the provinces in a state of turmoil, and there was a continual pressure on the part of Turkey.

The emigrations of the persecuted boyars or landowners into Transylvania proved a potent factor in bringing together the scattered members of the race. To this end also contributed the traders who came and went across the mountain passes, and the shepherds who, following their eternal custom, migrated from the mountains to pasture their flocks on the plains during the winter, and who by their wanderings kept alive the Rumanian traditions and tongues in outlying districts where these might otherwise have perished.

Exploits of Michael the Brave

Other influences were at work, subtly modifying the simple character of the Rumanians: traditions of Byzantium, the influence of the Eastern Church, the peregrinations of the Slav monks, the Turkish love of luxury and jewels, ostentation and intrigue, the last most specially fermented by the Greek-Levantine who swarmed in Constantinople and were presently to invade Rumania like locusts.

One of the greatest figures in Rumanian history is the Wallachian prince Michael the Brave, whose memory is still worshipped in Rumania. Michael at the head of his boyars waged glorious combats against the Turks, and sword in hand

RUMANIAN HISTORY

drove them from the land. Like Stephen the Great, he had his White River, and was obliged to seek refuge in the wooded heights of Transylvania; like Stephen he returned at the head of an army and was again victorious.

The Sultan made overtures of peace, and Michael should perhaps have stopped his victorious career at this point, resting content with the peaceful development of his principality, for treachery was at work among the "most Christian" rulers. Political events, however, called him to Transylvania, where the Rumanian population received him with open arms, and where by political sagacity he was able to gain over Saxon and Szekelers alike.

Strife under the Shadow of the Porte

After a brilliant invasion and conquest of Moldavia he returned to Transylvania; but treachery was again too much for him, and he was slain by the Walloon soldiers of that emperor, Rudolf II., to whom in the monastery church of Dealu he had sworn allegiance three years before, and where his severed head was secretly carried by faithful friends after his murder in 1600.

After the death of this, perhaps her greatest prince, Rumania was again torn by faction; and a long line of undistinguished princes ruled under the shadow of the Porte. The incessant strife which the boyars waged against their rivals made for the honour and glory of the great families, but only enhanced the sufferings of the unfortunate peasants and serfs. Yet it was at this period that the first beginnings of Rumanian literature had their birth in the forms of chronicles of chivalry—which were the source of a great future movement towards a national renaissance.

Saved by the French Revolution

There was nothing left of the chivalry of Stephen and Michael; instead, in the days of Phanariote domination the rulers were pliant and submissive, diplomatic and peaceful, the best type of these being represented by such a prince as Constantine Brancovan, who during a long reign carried on the traditions of architecture, letters, and religious organization begun by the great warrior princes. Under the Phanariote princes who followed this ruler Rumania during the eighteenth century became the prey of Austria and Russia, whose rivalries were to be added to the deadening hand of Turkey already stretched out over exhausted Moldavia; and only the coming of the French Revolution and the necessity for joint action against the French armies saved Rumania from her neighbours.

Western education and theories were gradually permeating the minds of the boyar class, but the condition of the peasants sank lower and lower. The first awakening of the national spirit was felt in Transylvania, where an attack on their religious liberty and martyrdom of the leaders roused the dominant nationalism of the Rumanians of that province. The bourgeoisie, attracted by the ideals of the French Revolution, studied philosophy and the "Rights of Man"; the youths who had studied abroad brought back a new spirit and the idea of a "National Rumanian assembly" grew apace.

Napoleon, however, succeeded the Republic, and under his domination Rumania was again forced to submit to alteration of her frontier. Only his defeat of Russia at Borodino in 1812 saved Bessarabia from the covetous hand of the Muscovite power, which was again stretched out in occupation the moment Europe became preoccupied over the Greek question.

Russia was for the time being the dominant power in Rumania in lieu of Turkey; and the agitations of the boyars could not escape the notice even of the Muscovite, so that in 1829 a semblance of a constitution was granted to the principalities. So far from satisfying Rumanian aspirations, however, this mock constitution merely fanned the flame of nationalism; and teachers, priests, and writers began to prepare the way for revolution.

Rumanian Independence Guaranteed

The events of 1848 gave a fresh impetus to the spirit of nationalism, and though the first revolts were harshly suppressed by the Turks the outbreak of the Crimean War gave Rumania her opportunity for freedom. Napoleon III., in his desire to create a strong State on the Danube which should oppose the Russian thrust to Constantinople, brought about the Constitution of 1858, drawn up at the Paris Conference, which guaranteed the independence of Rumania. Prince Couza became the first elected ruler of Wallachia and Moldavia, and by the year 1862 there was one united Rumania.

During the long reign of Prince Charles of Hohenzollern (King Carol I. of Rumania) the foundations of the new kingdom were well laid, and the country made great strides on the path of progress.

The struggle between Austria and Serbia in 1876 was at first regarded with indifference by Rumania. But when Russia intervened and her troops began to pour into Rumania that country began to be seriously alarmed. First declaring her independence, she offered aid to Russia, though tempted by Austria with the offer

RUMANIAN HISTORY

of the return of the Dobruja, reft from her some time previously. This Rumanian assistance, though at first contemptuously refused by Russia, was afterwards accepted. Rumanian soldiers materially aided in the victory of Plevna, but Russia, instead of showing gratitude at the conclusion of peace, browbeat the San Stefano diplomatists until she had succeeded in obtaining the province of Bessarabia in spite of all the Rumanian protests against the theft.

The natural effect of this policy was to draw Rumania and Austria more closely together, thus aiding the schemes of Germany, which Power was at that time preparing the *Drach nach Osten* (drive towards the East), as her policy of Eastern penetration is called.

In 1912, when the Balkan League

attacked Turkey, the fruits of the long nationalist campaign were seen in the eagerness of the Rumanian soldiers to fight for their own territory in the Dobruja; and in 1914 the declaration of neutrality, in view of the adherence of the King to his German traditions and the general fear of Russian motives, was actually a gain for the Allied cause.

The agitation for the adhesion of Rumania to the Allies would not have led to decisive action had not the mass of the people been behind it; but by her entry into the Great War on the side of the Entente Rumania has reaped a great reward, and to-day the scattered provinces, Transylvania and Wallachia, Moldavia and Bessarabia, the Bukovina, the Banat, and the Dobruja are freed from aggression and united into one harmonious whole.

RUMANIA: FACTS AND FIGURES

The Country

Lies in south-eastern Europe between western coast of Black Sea and twentieth parallel of east longitude. It is bounded north-east by Ukraine, north by Poland and Czecho-Slovakia, and west by Hungary and Yugo-Slavia. Bulgaria borders Rumania to the south. Great ranges of the Carpathian Mountains traverse country in curve from north to south. Section of country east of this range and containing Moldavia, Bessarabia, and Bukovina is mainly hilly and watered by numerous rivers flowing to Danube which forms a large delta before entering Black Sea somewhat north of central point of coastline. South of this river is the region known Dobruja, hilly in north and marshy along coast. To west of Carpathians is Transylvania, a mountainous district intersected by river valleys. Southern portion of country largely occupied by great Wallachian plain. Total area of Rumania about 122,000 square miles with an estimated population of over 17,000,000.

Government and Constitution

Rumania is a limited and hereditary monarchy. Executive power of crown exercised by council of ministers appointed by sovereign. Parliament elected by universal suffrage, and consists of Chamber of Deputies and Senate. Every tax-paying Rumanian citizen over twenty-one an elector. A number of the provinces are divided for local government purposes into districts.

Defence

Service in army universal and compulsory between ages of twenty-one and forty-six, for two years in infantry and three in other arms, and afterwards in reserves. Peace strength of army about 200,000. There are flotillas on Black Sea and Danube mainly composed of monitors, gunboats, and torpedo boats.

Commerce and Industries

Agriculture extensive, especially on Wallachian plains. Main crops are maize, wheat, barley, oats, and rye. Forestry carried on especially in Carpathians, there being about 16,918,000 acres of forest as against some 30,715,000 acres of ploughed land. Large numbers of livestock; tobacco is cultivated in Transylvania. Petroleum wells and salt mines are worked, and other minerals include copper and iron ores, lignite, and coal. Flour milling and brewing are important industries. Total imports for 1920 were valued at £276,077,608, and exports at £137,355,937. Standard coin the gold leu, nominally worth one franc.

Communications

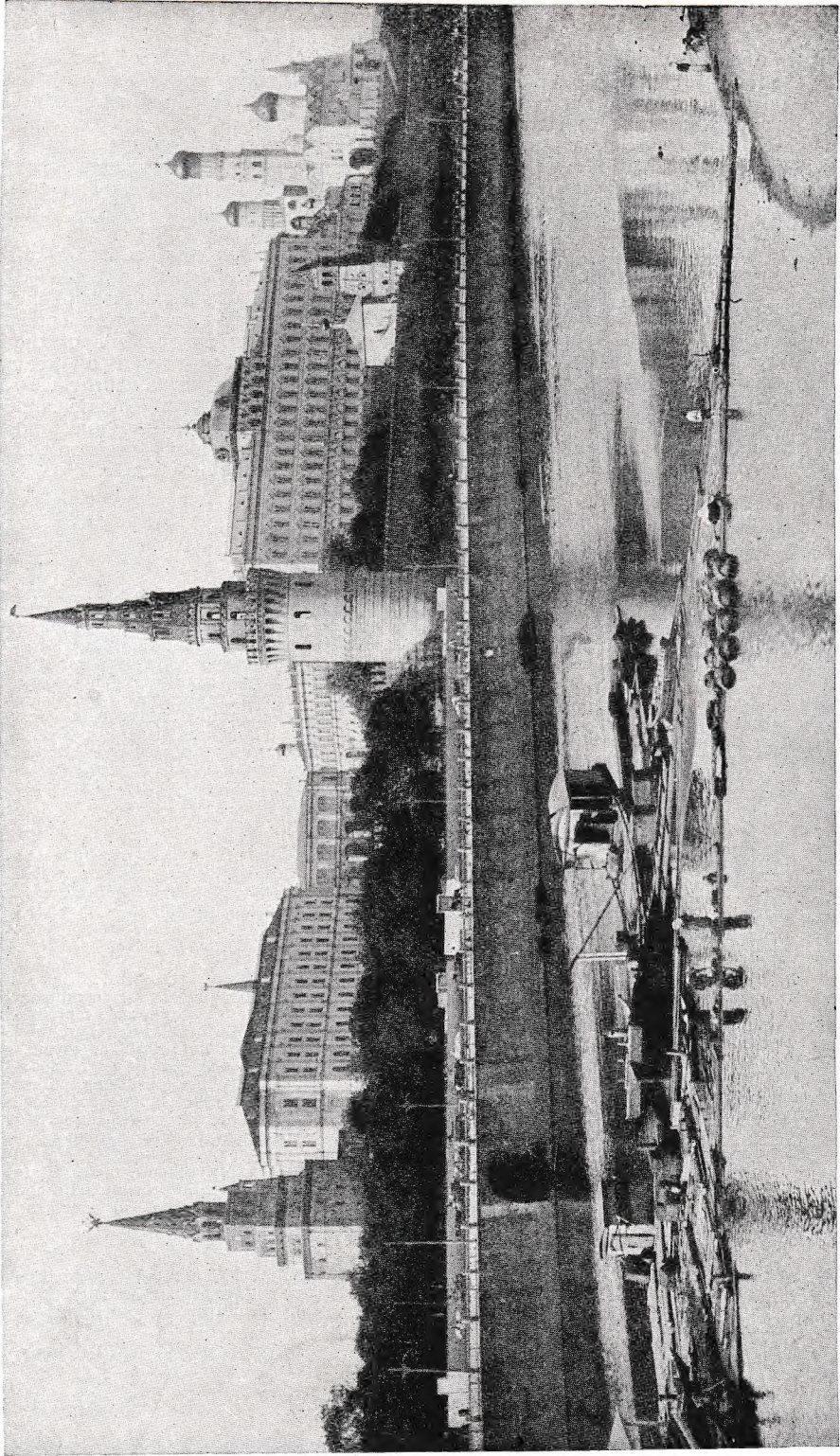
There are in Rumania over 7,000 miles of railway all operated by State, and considerable telegraph and telephone systems. State has service on Black Sea and Danube for commercial navigation.

Religion and Education

Bulk of population belong to State Church, namely Greek Orthodox, with liturgy conducted in Rumanian language. There are also representatives of the Roman Catholic, Protestant, and Armenian Churches, and a number of Mahomedans and Jews. State maintains clergy of National Church and grants subsidies to those of other denominations. There is complete religious freedom. Where there are schools education free and obligatory. Elementary schools total more than 5,700 with over 692,000 pupils. There are more than 100 secondary schools, many State operated, and agricultural, professional, and commercial schools. Universities at Bukarest, Czernowitz, Kolozsvár, and Jassy.

Chief Towns

Bukarest, capital (estimated population 308,000), Kishenev (110,000), Jassy (76,000), Galati (73,500), Temesvar (74,000), Braila (66,000).



RIVER MOSKVA FLOWING BY THE WALLS OF THE KREMLIN, THE ANCIENT CITADEL OF MOSCOW

The Kremlin, or Kremlin, is the heart of the famous old Muscovite city. In it all the memories, splendid and terrible, of Moscow's past are concentrated. It is set on a hill, dominating the whole of the city, and contains a bewildering array of beautiful structures, churches, palaces, and public buildings, recalling Oriental splendour in the brilliance of golden domes and cupolas of every imaginable hue. "There is nothing above Moscow except the Kremlin, and nothing above the Kremlin except Heaven," runs an old proverb; and, indeed, the Kremlin, despite certain barbaric associations, is a spot very dear to the Russian heart

Photo, Florence Farnborough